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## NOTES OF THE WEEK.

CAPTAIN MAHAN'S countrymen have now doubly verified his teachings with regard to the significance of superior "Sea Power"; the annihilation of two fleets, one at Manila and the other off the Santiago Harbour, has left Spain's position a hopeless one. A third fleet remains, but the unhappy Spaniards can have little confidence in its potentialities. As far as the professional aspect of the war is concerned the lesson is complete. But there is another side to affairs than that represented by Captain Mahan, and we hope for the sake of both countries and of civilisation at large the representatives of the moral forces of the States will show themselves at this juncture not less adequate in their sphere than their naval champions. The suffering and loss are not all on one side; the land forces under General Shafter appear to have undergone most severe trials, and the price of victory has been far dearer with them than with the sailors. Surely it is high time for the sound of wise and humane counsels. One of our American contemporaries says war is not now attended by the grosser features known of old, and points to the chivalrous temper of the belligerents as indicated by incidents of the contest. Our friend is right; and still war is a frightful evil, and no glamour of victories, however glorious, can hide that fact, or excuse a disposition to be slack in the interests of peace.

THE present position of affairs in the Church of England is curious. Stirred by the vehement leaders of the "Protestant"

party, the bishops, who apparently would have taken no notice of extreme ritualism otherwise, are issuing here and there admonitions against priestly lawlessness. The Bishop of London has addressed a letter to the clergy of his diocese, in which he very mildly expostulates with innovators, and requests to be consulted before any service not prescribed in the Prayer-Book is introduced. Judging by the printed remarks of the very highest of the High Church clergy, Dr. Leighton's pastoral was received with something akin to mild derision; but this week a loyal address has been presented to him, promising acquiescence, and signed by a large number of the London incumbents. The Archbishop of York, Dr. Maclagan, in a charge delivered to the clergy of his diocese last week, expressed himself a little more decidedly, and while he asserts the Bishop's *jus liturgicum* and insists that novel practices in his diocese should first be submitted for his sanction, he says plainly there are some practices that would not be sanctioned. They might have been all very well for earlier ages, and yet not be so for ours. In particular he specifies prayer for the dead, for which he confesses a certain sympathy, but which, for reasons given, he definitely rules out from allowable practices in *public*—the devout are at liberty about the matter in their private devotions. We shall see what effect this assertion of episcopal authority has; meanwhile the Ritualists maintain that is their party who are the truly zealous observers of the Prayer-book's regulations. It is the "Protestant" party that have impoverished the legitimate rituals of the Church. For the moment there is a truce; but Mr. Kensit and his friends, who are now summoning to their side the name and prestige of Wyclif, look very like resuming the struggle in a practical way before very long.

Is Sunday to become a regular "public meeting" day? We have long had demonstrations in the parks on Sundays, and people who have no fear of conventional criticism have frequently utilised the day of leisure for serious gatherings which are at least as likely to benefit humanity at large as the customary social gaieties in fashionable circles. But the Archbishop of Canterbury, along with the Bishops of Worcester and Gloucester, has just given countenance to a new application of the idea that the Sabbath was made for man. Last Sunday afternoon he presided at Grosvenor House at a meeting held to promote the raising of a great "centenary fund" in commemoration of the founding of the Church Missionary Society in 1799. While congratulating our evangelical brethren on their courageous and sensible action in

holding such a meeting on such a day, we may still venture to express a hope that the new departure will be followed as little as possible. The exceptional uses of Sunday may be commended as innocent and even laudable, without sanctioning their habitual usurpation of the one day of rest.

THE week's Obituary contains some notable names, such as those of Mr. Boyd, Q.C., who died after the Parliamentary contest for Durham; Dr. Pankhurst, a politician, very well known in Manchester; and Dr. Cornelius Herz, who was a man of great ability, but whose name was most unenviably mixed up with the Panama scandals. The most mournful aspects of the week's death-record are again those connected with disasters in which large numbers of humbler men and women have been killed. The terrible naval battle off Santiago shows hundreds of poor Spanish sailors battered to death, while our brethren in the States are in turn mourning for many a brave fellow lost in the land attack made on the same city. The horrors of a great peace catastrophe, the loss of the French liner *Bourgogne* by collision, have doubled the sorrow of all sympathetic hearts. In the reports to hand the bitterest thing is the record of inhumanity and sheer brute struggle that went on at the terrible moment; but some gleams of nobler manhood shine through the darkness; here and there an officer true to his duty, and three poor priests giving the last comforts of their faith to those who with them awaited the inevitable end.

THE "Tynemouth Licensing Case" will prove one of the landmarks of drink jurisprudence. It arose out of the action of the police and the municipal authorities of Tynemouth. In 1895 the Head Constable was authorised to oppose the renewal of certain licenses, the holders of which had broken the law. His opposition was successful in eight cases, and five of the publicans concerned appealed to Quarter Sessions. There was some conflict of policy as between one Watch Committee and another, and this has led to some complication of the issues. But the case was dealt with on its broadest lines in the Court of Appeal, which was ultimately reached; and the judgment of that Court, delivered in March last, is to the effect that the municipal authorities are not entitled to spend one penny of corporate moneys in opposing the renewal of licenses, one of the judges going so far as to say "the Watch Committee have nothing whatever to do with the carrying out of the licensing laws in their borough." The seriousness of such a position, if tenable, is obvious; and it would be intolerable to accept it without

testing the highest judicial opinion in the country. The Tynemouth corporation, declining an offer of a considerable sum from the brewers if further proceedings are stopped—an offer which shows the importance of the case to the drink trade—have agreed to the proposal of a deputation from Liverpool to persist in their appeal to the House of Lords, provided they are indemnified against the very heavy costs involved. Their stipulation is undoubtedly a reasonable one, as they are fighting the battle of municipalities all over the country; and we are glad to call special attention to an appeal for a National Fund which has been issued by a powerful committee including the Archbishop of Canterbury, Cardinal Vaughan, Sir John Brunner, Mr. Arthur Chamberlain, the Earl of Carlisle, Mr. Courtney, and other well-known men. If the machinery of our local government really cannot protect us against these law-breaking traders it is time it was adjusted differently. But counsel thinks it can, and that is what the Lords will be asked to say. Further particulars may be obtained on application to Messrs. Herbert Lewis and Davis, solicitors, Liverpool.

It may be interesting to quote here a few of the statements given in evidence last month before the Royal Commission on Licensing Laws by Mr. James Whyte, Secretary of the United Kingdom Alliance. He estimated that, including children, there are about eight millions of total abstainers in this country. Nevertheless the average consumption of alcohol per head of the population is higher now than fifty years ago when total abstinence was far less practised. From the figures he calculated that drinkers consume on the average double the quantity of intoxicants taken fifty years ago. He believed there was more “sodden, soaking drunkenness” now than formerly, though the more violent forms were proportionately less prevalent. He believed “the trade” would be ruined if there were only moderate drinkers. The formation of joint stock companies in public-house business has aggravated the evil, the investment of huge sums of money rendering the competition for custom intensely keen; hence the inducements to excessive drinking. In France, despite its light wines, the consumption of alcohol per head is four times what it was in 1830. The increase in this country was chiefly in the period 1868-77, when the national prosperity went forward “by leaps and bounds,” and people drank accordingly. But restrictive measures have been of some avail; there are far fewer licenses now than formerly in proportion to the population. Mr. Whyte’s society would support further restrictive measures provided they did not block the way to the adoption of total prohibition in districts where that policy was accepted by the inhabitants.

*The New York Independent*, which has often been quoted in these columns, announced on June 23 that the first issue in July would take the form of such magazines as the *Century*. We have not yet seen the new copy, and we are a little curious to see if the departure is a success. The size of *The Independent* may be judged from the estimate that in the magazine form it will consist of eighty pages, besides a cover.

## THE PULPIT.

### THE CHURCH AND THE CHURCHES.\*

BY THE REV. L. DE BEAUMONT KLEIN, D.S.C.

“Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.”—Luke xiii. 20, 21.

THAT familiar expression of Jesus, the kingdom of God, is open to more than one misunderstanding, for it admits of more than one meaning. In the first place, it may be taken to mean an organised system, based indeed upon spiritual principles, but resting its outward existence upon certain dogmas—that is, the assertion of certain facts in connection with God, the World, Man, and the life and work of Jesus. This is the meaning which Churches, in the past, have given to the kingdom of God. For them that kingdom was simply the Church which Jesus was believed to have founded. And such a conception is still held in the world by large numbers of Christians.

On the other hand, a modification of that view represents the kingdom of God as constituted by all those who hold faithfully to the spiritual teaching of the Master; they may not know each other, dispersed as they are throughout the world, under various denominations. But the Shepherd knows his sheep and they know him. This view of the kingdom is opposed to the main theory of constitution held by the old historical Churches, but it is nevertheless often found more or less logically combined with strictly orthodox doctrines among Protestants.

Thirdly, the kingdom of God may be understood in quite another sense. It may be assumed to mean, not a visible Church, not an invisible body of regenerated, redeemed Christians, but a divine, spiritual energy, introduced into the world in some providential manner, destined to guide it into all truth, and to fashion it spiritually in the light of progressive religious ideals. It is evidently in this sense that Jesus spoke of the kingdom of God in his parable of the leaven, and this sense is so perfectly in harmony with other important sayings of his, that we can hardly resist the conclusion that it truly represents his meaning of the kingdom.

When, for instance, Jesus told his disciples that the kingdom of God is “within us,” he must have meant by it, not a visible organisation, but a personal, spiritual condition; when he prayed “Thy kingdom come,” he can only have meant, according to the words of our text, “may thy leaven so operate upon Thy human children that at last and quickly the whole world may be spiritually leavened.”

In fact, it is impossible to prove that Jesus did mean anything else by “the kingdom.” A kingdom he called it, because of the conceivable analogy between God our Father and an earthly king. We are God’s children, but, by origin, we are also His natural subjects; and, by insisting that the kingdom of which he spoke was unlike the kingdoms

of this world, Jesus made it plain that his notion of the kingdom had no reference to the dreams of temporal domination so generally indulged in during his lifetime among his Jewish fellow-countrymen.

It is equally clear that by “the kingdom,” Jesus did not mean an ecclesiastical system, visible by its power and material organisation, even though spiritual by its aims and methods. For him, as for Paul, the kingdom was not “meat and drink, but righteousness and peace and joy in the Holy Spirit,” something *within* the individual man, not a visible Church among visible men.

It is, we may say, increasingly certain, as we advance in textual and historical criticism, that Jesus did not institute a Church in the traditional sense of that word—that is, an organised religious society, having a definite position above or by the side of civil society, and possessing a hierarchy, a ritual, and a discipline divinely constituted; a religious society which it is orthodoxy and salvation to be joined to, and heresy and damnation to be separated from. It cannot be proved that such a Church ever was in the mind of Jesus, and all attempts to prove it from the New Testament documents, even as they have reached us, must end in failure, for those documents can at most show us what came to be held among a large number of Christians at a comparatively early date; they do not necessarily show what Christ *himself* held, unless positive evidence be forthcoming that the Gospels are, in their present form, a certified (that is a verbally inspired) reproduction of his own words. But we have no such evidence, and the Biblical criticism of our own age has certainly brought us no nearer to it.

Gradual doctrinal development under influences indistinguishable from human—often very human— influences, is indelibly stamped upon the history of the Early Church, before the final settlement of the New Testament Canon, and it cannot even be said that that development has always taken place on the main lines of the Master’s teaching. For instance, to have been able to reconcile Peter and Paul was undoubtedly a masterly ecclesiastical achievement, but how far it was possible and lawful to do so while remaining faithful to the mind of the Master is not perhaps so obvious.

The various Churches which became established through the preaching of the apostles and other disciples, either after the type of the Church at Jerusalem or according to the views upon which Paul so strongly insisted, or under other influences, were in no sense founded by Jesus, although the movement which led to their foundation had, no doubt, its origin in the operation of that “leaven” which Jesus hid in “three measures of meal.”

And when, either from natural causes or owing to the irresistible influence of certain ecclesiastical centres, the majority of local Churches coalesced, under the already fully developed episcopal system, into one large and powerful organisation, modelled ecclesiastically on the administrative features of the Roman Empire, he, who had not founded a single local Church, cannot be said to have founded the larger Church which arose out of the organised union of local Churches.

This larger Church came to be known as the Catholic Church, but “Catholic,” in the usual sense of the word “Universal,” it never was; considering itself the

\* Sermon preached before the Lancashire and Cheshire Provincial Assembly, at Heywood, June 16, 1898.

only legitimate Church of Christ, the only lawful seat of "the Kingdom," it logically excluded from its borders all who did not acknowledge its authority. When earnest people talk of a "catholic" spirit, of a free "catholic" Church, they are using the adjective in a totally different sense, for, according to the ecclesiastical sense, the word "Catholic" has an exclusive, not an inclusive, meaning.

Indeed, the old exclusive sense still predominates. That it implies the very reverse of comprehensiveness is shown only too clearly at the present day in the Church by law established in this country, within which those who ostentatiously assume the Catholic name, clothed in ritualistic garments, assume also the old exclusive and dogmatic spirit. They show themselves to be Catholics, not etymologically, if we may so say, but historically.

It seems, therefore, scarcely correct to use the word Catholic when we wish at the present day to signify universal aims and a comprehensive spirit. The expression is liable to cause confusion and to create misunderstandings.

But, if Jesus has not founded a Church, what then do we mean amongst us when we speak of a Church of God, of a Universal Church? What do we precisely signify when we so loudly and constantly affirm that, while having Churches, yet we are not a Church, lest we should appear to separate ourselves from some more or less undefined general Christian Church; when in hymns and sermons we speak of "one Holy Church of God" through every age and race; when we endeavour to feel with the holy men and women who, while manifesting in their thoughts and deeds something which we conceive to be typically Christian, yet distinctly recall by their professions of faith the beliefs of antagonistic Churches? Surely, we run the risk of considerable mental confusion here, even with the purest intentions, and it is of supreme importance for our own position and for our work in the world that we should make our meaning clear.

Jesus did not found a Church, yet his religious ideals were by no means limited by a narrow individualism. He saw before his eyes his own people, the Jewish race, but his vision reached far beyond it when he spoke of the children of the kingdom; he saw the Roman world, with its millions of men of divers tongues, and his vision reached beyond it also; but he saw mentally all the men living, or destined to live, upon the earth, and thus embracing in one tender vision of ineffable love all present and future races and peoples; he saw in them those three measures of meal upon which the leaven of his parable was to act until the whole was leavened. His noble comprehensiveness, his touching tolerance, his feeling, so un-Jewish, for every man as man, whether Israelite or Samaritan, whether Jew or Gentile, were due precisely to his spiritual power of discerning the divine in the human everywhere. In spite of so much that he knew to be low, material, undeveloped in humanity, yet this humanity assumed before his eyes a sacred character, because he was able to discern the divine leaven ever at work within its mass. When Paul told his hearers at Lystra that "God had never left Himself without a witness, in that He did good," his words were but an interpretation of his Master's con-

sciousness of the workings of God's Spirit within humanity, of the divine leaven within the three measures of meal. Jesus has himself founded no Church, but he had the sublime conception of a vaster assembly than any yet included within the compass of the Churches which have been founded in his name; in Humanity herself he saw the growing kingdom of the Father, the tabernacle of His indwelling Spirit, the only Church that can be truly called Universal.

Men of more contracted vision, swayed by local preoccupations, came after him, and imagined another Universal Church, one that pretends to separate the tares from the wheat at once, one that pretends to be able infallibly to distinguish between the men in whom God's Spirit works and dwells, and the men whom his Spirit has abandoned or has not yet reached. They imagined an exclusive Church within Humanity herself—a Church made Universal by retrenchment!

But that is not the Church which the sweet Master saw in his great vision. Even his immediate disciples, we are told, wished to call down fire from heaven upon those who followed not with them; they wished to separate the good wheat from the tares, but he told them: "Nay, let both grow together, lest while ye gather up the tares ye root up also the wheat with them."

When we say that Humanity was the only true Universal Assembly (Ecclesia, Church) in the conception of Jesus, we do not mean that he was indifferent to the sad admixture of truth and error, of good and evil which Humanity presents; but we may perhaps realise more clearly his thought from what we find actually existing in individual men.

The absolutely bad man, the unmitigated villain, the hopeless creature, radically incapable of a good thought or action, and only fit for a hopeless hell, is the artificial conception of a superficial psychology. Experience tells a very different story. With Paul, it assures us that God has never left Himself without a witness even in the most unpromising, the most morally degraded specimen of humanity. There are seeds of goodness, longings for truth, apprehensions of justice even there, which, however stifled and suppressed by the tyranny of passions, however overshadowed by clouds of ignorance, however blighted by native selfishness, nevertheless subsist there as in an uncongenial soil, and occasionally, under circumstances of intense interest to the psychologist, reveal their presence most unexpectedly. Thus, there is room for love even in the hard nature of Shylock. He lives for gain; he hates his enemy with a mighty hatred; but he also loves his daughter even more than his ducats.

Man's moral faculties, in the course of their evolution, are not uniformly correlated. Ideal unity between them must be conceived as their perfection, not theoretically assumed as a fact. Truth, goodness, justice, however rarely and fitfully manifested in us human children, reveal, whenever they appear, the active presence of the Divine leaven. But much yet remains in us to be acted upon by that same leaven, in order that our *whole* moral nature may become renewed, transformed, and fully expressive of that which is "good and acceptable and perfect" according to the will of God. So it is with Humanity as a whole. Her life is not altogether

Divine, yet much that is truly Divine already appears in her, and God alone knows to what extent; hence to him alone belongs judgment. But this we believe, as Jesus believed: that His leaven has infinite, irresistible power in itself, and that not one particle in the whole mass totally escapes its influence; there is not, therefore, one single unit in Humanity in which the kingdom is not in some degree manifested. Hence it is that Jesus, with his sublime love of God, of truth, of goodness, of justice, could nevertheless find something to love in every human brother, and look upon Humanity as the universal Church of the Father, the sanctuary of His indwelling Spirit.

And, after all, this notion of Humanity being the real Universal Church is not nearly so remote from the ideals of the old Churches as it may seem at first sight. Had the "Catholic" Church, in her intense missionary zeal, been able actually to reach at any time all the inhabitants of the earth, she would have gladly baptised them all, young and old, at once, into her Communion, and thus made herself, in a more real sense, "Universal." In fact, the Church, through her ubiquitous missionaries, did often baptise large numbers of men, women, and children in remote parts of the world where her influence was hardly felt at all, and we know how baptism left whole populations, socially and morally, very much what they were before the administration of the rite. Yet those multitudes were thankfully described as "added to the Church." Why, then, should we, who do not attach to baptism the same theological significance, hesitate to conceive as the Universal Church of the Father that same family of man which, given the rite, the old Churches would have gladly hailed as the Church of God, regardless of all that they knew to be still immature and imperfect in so vast an agglomeration of nominal converts? Is not the difference between the two points of view more technical than real?

It will, perhaps, be said, that if we adopt our point of view, we must also acknowledge that all those moral agencies which represent in the world the working of the divine leaven, either in the past or in the present, are not directly traceable to the teaching of Jesus. This must certainly be admitted. Paul himself admitted it when he said that "the Gentiles which have not the law do by nature the things contained in the law . . . and show the work of the law written in their hearts." But this admission does not in any way weaken the value of our Christian position. To those of us who have understood the message of Jesus, who have compared its power and lucidity with the light and strength afforded by other teachings, he remains the Master, revered and beloved, and we can acknowledge his leadership, and glory in the Christian name without any suspicion of exclusiveness or ecclesiastical pride. We call our Churches Christian Churches, not because we pretend that he founded them in any special sense, but simply because they represent local agencies for the great work of universal leavening, in which his life, his words, his example are a constant source of inspiration and strength.

When all this has been clearly realised, many other points become clearer also.

We see, for instance, that even the

oldest and largest Christian Church in the world is only one agency, one denominational agency, for the diffusion of the Divine leaven, and it is conceivable that even the smallest, the most recent Christian organisation, may, at a given moment in history, prove to be a more powerful agency for that diffusion than much older, larger, and wealthier institutions. This was certainly the case with Early Christianity, if compared with Paganism, and the same has been the case since Apostolic times, with successive manifestations of Christian activity. There was probably more actual life at a certain moment in the religious movement started by John Wesley than in the whole Church which he had to leave in order to do his work.

And once we have seen that, in presence of Universal Humanity, all Churches, whatever their origin, have, and can only have, a denominational character and local status in time and space, we are relieved of a great difficulty—the difficulty of name. Under what name our work should be carried on becomes a matter of comparative insignificance, if we have a single eye to God's service and glory, and are more pre-occupied by our mission than by the possible social, ecclesiastical, or other advantages connected, here or there, with a certain labelling. In fact, any name will do which constitutes an honest description of ourselves and does not tend to create confusion in the minds of others or in our own.

Names borrowed from history; names borrowed from geography; names borrowed from theological phases of religious thought; names borrowed from great personalities, names as unmeaning and as grotesque as those we often give to our Churches, owing to their accidental position near a certain park or street; all those names, aesthetic considerations apart, are equally legitimate, for they all proclaim the truth of our necessary denominational condition. Only one name is not open to us or to any one else; only one name would represent a usurpation and constitute a supreme sacrilege. It is the name "Universal." That name lawfully belongs to no Church known in history, in the east or in the west; no institution working under the inevitable limitations of time and space is great enough for such a name. "Universal" is the specific epithet of the kingdom of God upon this earth, of the universal Church of Humanity, in which the Divine Spirit works and dwells, and a Real Presence is truly realised, revealed in the ineffable communion of the finite with the Infinite. Even to the Humanity of to-day, considered alone, the name of universal cannot be properly applied. It only adequately belongs to the Humanity of the past, the present, and the future, conceived as the Eternal God sees it. This is the ultimate reason why no Church, born in time and confined to definite areas in her work, can legitimately call herself Universal. For even if she should at any given moment include the whole world, she would still fail to bear within her bosom the humanity that is older than herself, and Humanity could say to her "before Abraham was, I am."

"Wherunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal till the *whole* was leavened." For that consummation we work, as individuals, as Societies or Churches, and meanwhile God

alone knows who is really doing most for the diffusion of His leaven. But of this we may be sure: that we shall not increase our powers by any illogical effort to escape from the conditions of locality, the existence in time, and the denominational characteristics which inevitably affect all human labour. Just as no man can avoid being "this man," so no collection of men can avoid being "these men," and the sooner we recognise such necessary limitations the better for the work we wish to do in the world. The largest and oldest Church in existence, as we have already said, is but a denomination, no matter what her pretensions may be; and we are neither more nor less ourselves. But if we remember our place in Humanity; if, within our limited sphere, we work faithfully for universal aims, then the leaven of the kingdom cannot have been entrusted to our hands in vain.

That leaven means for us, in human language, what we call education, social justice, Christian love; it means a pure service of God and man in spirit and in truth. Whatever may be the name under which we work for those things, let no man trouble us; but let us see that for want of a name, of a solid organisation and a genuine spirit of co-operation, we are not found unable to give cohesion to our efforts, and a tangible body to our aims. Let us frankly accept the conditions of all human work, and it will be seen that in so working in our corner of the great vineyard for those universal aims which are slowly but surely leavening the Universal Church of Humanity, we shall have truly helped towards the full leavening of the "three measures of meal."

### PICTURE LANGUAGE AND MIRACLE STORY.—III.

#### OPENING THE EYES OF THE BLIND.

"Thou blind Pharisee."—(Matt. xxvii. 26.)

Two blind men had their eyes opened at Capernaum (Matt. ix. 27). Another blind man "looked stedfastly, and was restored and saw all things clearly" at Bethsaida (Mark viii. 22); a man born blind "went away and washed and received sight" at Jerusalem (John ix. 11); a blind and dumb demoniac "spake and saw" in Galilee (Matt. xii. 22), and blind Bartimaeus received his sight and followed Jesus in "the way"—near Jericho (Mark x. 52).

These are the Miracle stories. Let us trace them back to the Picture Language.

Once more we are pointed to the beginning of Jesus' ministry and to his public announcement on an important occasion of the kind of work he intended to do. Judging from his language, he was going to practise as an oculist. He advertised himself at Nazareth as one who had come "to proclaim recovering of sight to the blind" (Luke iv. 18). In response, as it were, to this advertisement and programme of his ministry, numerous "blind" people afterwards came to him. The question, then, is, Who were "the blind"? What did Jesus mean by this phrase? What did he intend to do to these "blind" people? And, consequently, what is it probable that he did do?

Few readers will doubt that Jesus here referred (like Isaiah before him) to the spiritually blind, that he proposed consequently to open their eyes to spiritual truth, and that what he did was what he

proposed to do. Behind the Miracle story, then, we see this truth; these stories represent conversations in which Jesus enlightened the minds of two men at Capernaum, explained the gospel to a darkened soul at Bethsaida, made an apostle of one born to Pharisaic blindness in the very heart of Judaism, gave freedom of speech and liberty of thought to a tongue-tied doubter in Galilee, and opened to spiritual vision the darkened life of the really blind Bartimaeus near Jericho. But is such interpretation correct? Can we adduce further evidence in justification of it? Yes.

(i.) The language of blindness is used in connection with spiritual darkness both by Jesus himself and by others. It is said of Paul not many years later, about the time of his conversion and in reference to it that "there fell from his eyes as it had been scales, and he received his sight." (Acts ix. 18.) So of men in Jesus' time. "He cannot see," said Jesus to Nicodemus in reference to one who had not been born from above. "He cannot see the kingdom of God." "They shall see," said Jesus on another occasion, referring to the privilege of the pure in heart—"They shall see God."

With these thoughts of Jesus in our mind, we shall understand how blind the multitudes about him seemed to him to be. "Blessed are your eyes, for they see," said Jesus to his disciples, but of the multitudes, "they see not." (Matt. xiii. 13.)

Indeed, it is as well to notice what an extraordinary number of blind people there were just at that time—*e.g.*, all the Pharisees! The sect of the Pharisees appears before us as a school of the blind. The Pharisees were blind men. Jesus says so repeatedly. "Ye blind guides." "Ye fools and blind." "Ye blind." "Thou blind Pharisee." (Matt. xxiii. 16-26.)

Indeed, look at this famous picture of them and their followers.

Jesus and his disciples are being pursued by a number of men with a large crowd of people at their heels along a country road. You remember the occasion?—how as the angry mob drew nearer, the disciples became frightened, and wanted Jesus to run. But Jesus would not, he was not frightened; there was a ditch by the roadside, or a pit in the middle of it, or something of the sort, and Jesus saw it, and felt safe. He pointed to the angry mob that was pursuing them and to the ringleaders in front, and then he pointed to the pit in the middle of the road. "Let them alone," he said, "let them alone; they will fall into the pit." And why? Jesus had made the discovery that his pursuers, both the crowd and their leaders, were all *blind*. "They are blind guides," he exclaimed triumphantly. "And if the blind guide the blind, both shall fall into a pit." (Matt. xv. 14.)

Our own imagination might conclude the story: "And it came to pass that while he yet spake, the whole multitude and them that led them fell straightway into the pit." Such is the power of Jesus' Picture Language in the way of story-building. The miraculous sequence in this instance is not given us, the interpretation is too obvious. It is a picture. As we approach this picture nearer, the road vanishes, the ditch disappears, and the blind men fade out of sight, and Jesus is simply saying that the Pharisees are going the wrong way about leading the religious

life of the people ; if left to themselves they will bring their own ruin on their own policy.

But do not let us forget that the spiritual darkness of the Pharisees *has been* described in this graphic material language, representing them as blind men heading a crowd on a road with a ditch at the side. No other pictures of blind men coming to Jesus, or requiring to be led by others to where he is, are more vivid than this in their material details. Yet this is only a picture. Are not the others also only pictures ? and with a like spiritual interpretation ?

That Jesus used this Picture Language of blindness in reference to spiritual darkness is, then, clearly proved.

(ii.) But were the cases of the opening of the eyes of the blind of the same nature ?

We have a clue here in a strange and interesting way. What the nature of the blindness was in cases in which Jesus cured it, may be inferred, may it not, from the nature of the blindness in cases which Jesus tried to cure, but could not ?

The cases which Jesus could not cure were certain cases of spiritual blindness. And the reason why he could not cure these particular cases was that the blind men would persist in saying "We see" before he began. They would not acknowledge their blindness and would not submit to being operated upon.

These were the Pharisees. Jesus, as we have seen, regarded them as blind. Again and again he told them so. But they themselves said "We see," and for this reason Jesus could not cure them of their sin. "Your sin" therefore "remaineth," said Jesus. (John ix. 40 and 41.)

Clearly in this case Jesus was trying to work a spiritual cure. In failing he thinks it necessary to state the reason. Surely, then, this is the kind of cure (*i.e.*, spiritual) that Jesus was always trying to work, and when he failed he had to explain what the difficulty was that hindered his success in the particular instance. The blind whom he could heal were those who admitted that they were blind and felt conscious of their blindness and were willing and wishful to learn.

It was true of Jesus and his gospel in his own day, as it has been in every generation since, that he opened the eyes of some, but not of all. To many that were blind he gave sight. But the blind Pharisee was rarely among the number.

WILFRED HARRIS.

MEN of the world hold that it is impossible to do a disinterested action, except from an interested motive—for the sake of admiration, if for no grosser, more tangible gain. Doubtless they are also convinced, that when the sun is showering light from the sky he is only standing there to be stared at.—*Guesses at Truth.*

THE one prudence in life is concentration ; the one evil is dissipation ; and it makes no difference whether our dissipations are coarse or fine ; property and its cares, friends and a social habit, or politics, or music, or feasting. Everything is good which takes away one plaything and delusion more, and drives us home to add one stroke of faithful work.—*Emerson.*

## LITERATURE.

### ADDIS ON THE HEXATEUCH.

MR. ADDIS is heartily to be congratulated upon the completion of his work upon the Hexateuch.\* Six years ago he issued his first volume, containing "the Oldest Book of Hebrew History." The present handsome book, of 485 pp., comprises the Deuteronomic and Priestly Codes, with the corresponding sections in Joshua. The same method is naturally adopted. To each document a special introduction is prefixed, and excellent notes form a continuous commentary on the whole. These are not limited to a justification of the analysis ; it might sometimes be wished that they devoted more space to that object ; they often contain valuable sociological and archaeological illustration, and they are rich in references to the most approved modern authorities.

Six years of further study have in no way shaken Mr. Addis's confidence in the general results which he expounded in the first division of his treatise. Here and there, indeed, he modifies some critical judgment as to the earlier distribution of his material between the Yahwist and Elohist writers. But these incidental variations of view concerning the authorship of this or that verse in no way disturb his main conclusions. He has found nothing to alter or retract in his presentation of the main stages of the series JE, D, P. No differences of detail affect the significance of these great divisions.

Mr. Addis's method, as the readers of his former volume will remember, is to present each of the chief documents separately. This has, no doubt, many advantages. It isolates each literary element, and enables it to be considered as a continuous work, even though here and there the editorial process should have inflicted rents and gashes in combining it with other narratives. The Book of Deuteronomy, in particular, standing at the close of the Pentateuch, is readily distinguished from the preceding books, and the elimination from it of the few verses by which it is incorporated into the Priestly Code removes nothing which the ordinary reader will miss. The Song and the Blessing of Moses (Deut. xxxii. and xxxiii.) were printed in the preceding volume, and the reader may therefore now peruse the story of the Moab covenant undisturbed by alien intrusions. But the question immediately arises, how much of the present book belonged to the original code published under Josiah, and by what processes the successive additions of homily and narrative found their present places ? Mr. Addis adheres in the main to the views of Wellhausen and Kuenen. He is not attracted by the attempts of Staerk and Steuernagel to divide either the discourses or the laws into different sources, largely on the basis of the use of the singular or the plural, "thou" and "ye." He does not even think that different drafts of the same law may be found—for instance, in Deut. xii. He prefers to suppose that the author repeated himself. He shows, therefore, the same caution which often restrained him from attempting the division of J and

E in the preceding volume when the evidence appeared to him insufficient. This reserve gives all the more weight to his judgment where he differs, for example, from Professor Driver in urging that Deut. i.-iii. cannot be regarded as the work of the author of v.-xi. and xii.-xxvi. On the other hand, in the closing chapters we cannot follow him in attributing Deut. xxii. 9-13 and 24-26a to the same hand. As there are two homiletic introductions, so (it would seem) there are two conclusions which must have belonged to separate editions of the book. But these are questions which cannot be argued in these columns. It is sufficient to note that Mr. Addis writes with full command of all that has been previously said upon the subject, and no detail seems to have escaped his attention. The translation is throughout dignified—that rendering must be, indeed, poor which would rob the Deuteronomic exhortations of their stately eloquence, and it often brings out old points with fresh force ; thus—i. 16, 17 :—

And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between a man and his brother or the settler that is with him. You shall not respect persons in judgment ; you shall hear the small and the great alike ; you shall not be afraid of the face of man, for the judgment is God's.

If various hands are to be recognised in the book of Deuteronomy, they are no less to be traced in the Priestly Code. Both documents, in fact, are now known to be the products of what may be called religious schools rather than of particular authors. Mr. Addis fully recognises, and indeed adopts, this view, though he refrains from giving it the emphasis of some modern scholars. Thus he will not extend the scope of the Holiness-legislation even as far as Dr. Driver, and he is almost angry with Cornill's temerity in carrying it further still. More careful phraseological investigation justifies, in our view, the assignment of a considerable group of laws (among which some of Cornill's "holiness" sections find their place) into a general collection of priestly teaching (*torah*) which was independent of the specific institutions of the Levitical dwelling, the Aaronic priesthood, and the camp in the wilderness. It is therefore possible to recognise a more mixed product in the Levitical legislation than Mr. Addis is perhaps disposed to allow. His notes, however, often suggest points of view which he does not himself adopt in the text, and the reader has therefore frequent opportunities of forming his own judgment. A completer series of references seems, however, to be needed in these complex and intricate inquiries ; and similarly many readers may desire further justification for the separation of such fragments as are gathered out of some of the narratives of Genesis, Exodus or Numbers, where the grounds of the partition are not indicated (e.g., pp. 218, 222, 249, 403). In respect of the historical publication of the Priestly Code some notice of the views of Kosters (concerning Nehemiah viii.-x.) might have been expected, especially as they are not without bearing on significant questions, such as the place of the ceremonies of the Day of Atonement prescribed in Lev. xvi.

This treatise is the most important work of its kind produced in this country since the pioneer work of Colenso, Mr. Addis

\* The Documents of the Hexateuch Translated and Arranged in Chronological Order. By W. E. Addis, M.A. Vol. II. David Nutt. 10s. 6d.

is not frightened by the archaeological bogey. His book gathers up a large amount of knowledge, and expresses the results of the labours of a whole regiment of scholars.\* It is the exceptional advantage of his undertaking that all the successive problems—and they are many—come under the consideration of the same mind. In the Polychrome Bible and the International Commentary the different books are allotted to different writers, who have their own separate methods, their independent renderings for the same Hebrew terms, and their divergent judgments about many yet unsettled difficulties. This unity of treatment is especially advantageous in the discussion of the Book of Joshua. A brief index (would it were fuller) concludes a book which registers with unmistakable emphasis the triumph of the modern view of the Hexateuch.

J. ESTLIN CARPENTER.

#### "GOD AND THE SOUL."†

WE recently drew attention to the new and cheaper edition of Mr. Armstrong's book, to which he has added an Introduction dealing with various criticisms published at the time of its first appearance. The following passage deals with a criticism on the fourth chapter, on "God revealed as Love."

"The *Manchester Guardian* says that 'to most people it will appear that in any case as a rule, the intuition, "God is Love," does not arise under æsthetic influences, but rather, as Tennyson and Browning have taught us, under the light and assurance of human love.' Now I freely confess that here, I think, that the reviewer has touched a real defect in my statement; but it was a defect inevitable if the statement was to be made by me. My book is, in the main, not a summing up of the whole argument for Theism, but a report of my own personal experience; and it is the simple fact that to me—as, I suppose, to Wordsworth,—it is contact with beauty or sublimity in the universe around, the hush and awe of stars and mountains and tarns and seas, that have brought the most immediate and overwhelming conviction that I stood in the presence of the God of Love. And I have evidence that the experience of others has been the same. The letter of a friend lies before me in which she thus bears testimony: 'It is through beauty that the revelation is to me clearest and most splendid. Many a time, before some entrancing loveliness of earth or sky, I have said aloud, in joy and wonder and thankfulness, "God! God! God!"—over and over like that. It is so needless for the body, so essential for the spirit-life of some of us,—as positive an evidence of Love tender and perfect, as is this species of ecstasy evidence of kinship with that Love. So here, to me, heaven and earth touch closest.' Such is the witness of my friend. But I do not doubt that to some, it may be the majority, that same immediate and overwhelming conviction has

\* Readers must beware of numerous misprints. Thus in a few pages we find the strange forms *Scources*, *Rahmeu*, *Bandesbuch*, *etilim* (for *elilim*), &c. It is a pity that the references to Ewald, Kittel, and others, should not have been made to the English translations of their works.

† "God and the Soul, an Essay towards Fundamental Religion." By Richard A. Armstrong, B.A. Second Edition. Philip Green, 5, Essex-street. 2s., or in limp cloth 1s. net.

more often come from 'the light and assurance of human love.' I cannot consent to delegate to any secondary place the prophetic message of Nature still and solemn in her garb of glory. But I willingly admit that to many, a similar silent persuasion may have come rather in the vision of the sacred love enshrined in a human heart. Nor did I indeed altogether fail to indicate this, inasmuch as I wrote that 'to some the face of a little child, to some a face beautiful with the story of a long and faithful life, has the most quickening power.' But, in reference to this criticism and to like criticisms from some other reviewers, I would urge that it must be borne in mind that I am speaking, as I have tried to explain, *not* of a logical deduction from the beauty that meets our vision, but of an immediate flash of recognition. If we were speaking of a dialectical *argument*, then no doubt it would be true to say that the argument from love in the human heart to love in the Heart of God is a clearer argument, and one that more generally commends itself, than the argument from the beauty of Nature to the God of Love."

#### ARTICLES IN THE REVIEWS.

AMONG the articles in the *Contemporary* this month is one by Mr. Norman Hapgood on "Mr. Gladstone," in which a good deal of pungent criticism is to be found, much of it undeniably cogent, though the general effect is rather unsatisfactory. Perhaps we ought to be more grateful to a writer who recalls us to sobriety of judgment from the inevitable emphasis of the season of mourning. Our dissatisfaction, if we analyse it aright, is due less to what the article says than to the consciousness of the vast deal more that might be said. But it is surely hopeless at present to sum up that wonderful life with perfect justice and due appreciation of the work done in it. In the *Nineteenth Century* Mr. Wilfred Meynell and Dr. Guinness Rogers, respectively, give articles on "Gladstone in Relation to the Roman Catholic Church" and "to the Nonconformists." In the one we trace the conscious smile of one who could an' if he would; in the other the dexterity of an ardent admirer, who has, nevertheless, some awkward corners to get round. On the whole, we do not feel that any of these Gladstone articles have helped us much.

A suggestive article by Mr. Wilfrid Richmond on "The Religion of Mr. Watts's Pictures" should be read by all who are on the side of the serious in art. The critic, it is true, might be somewhat more simply direct in his remarks; in his exuberance he lacks the magic touch that reconciles us to Ruskin's enthusiastic writing, and the essay suggests a fancy that the artist's peculiar mannerisms have produced corresponding defects in the style of his admirer. An article by Mr. H. C. Corrane, a convert to Roman Catholicism, on "The Development of Ritualism," illustrates the ancient maxim that nobody is so severe on a church or party as the man who has just left it. Mr. Corrane has an easy task in exposing the inconsistencies of the Anglican system of doctrine and practice; but he might be more profitably, if less pleasantly, occupied in studying the characteristics of the system to which, after long approximation, he has given his adhesion. The conclud-

ing article in the review is the easiest to read, and reflects new credit on the imaginative powers of the writer, Mr. Frederic Harrison. He deals with "Ideal London," and while he half-playfully sketches his dream of the great and beautiful city to be, there is no lack of matter for serious reflection in the article. If but a tithe of our dwellers in great cities cherished such ideals the land would soon smile under fairer skies. But for want of the vision the people perish.

Returning to the *Nineteenth Century*, we must not omit to recommend the reader to peruse Canon Robinson's article on "Civilisation in the Western Soudan." It reveals a spectacle of busy life in a region little credited with any approach to civilisation. Some interesting speculations as to the remote ancestry of our fellow-subjects, the Hausas, and their possible connection with the Semitic family, are suggested. If Canon Robinson were not a Canon we should at once attach a good deal of importance to his adverse judgments respecting the influence of Mohammedanism in this part of Africa. Other writers of repute have commended Islam as a faith better fitted than orthodox Christianity to the present status of the lowly tribesmen. But it is fair to say that Canon Robinson appears to write with exceptional authority as to the facts, and certainly with great moderation. We shall hear more of these parts by-and-by. A Hausa Lectureship has been founded at Cambridge, and the Germans have quickly followed with another. We wonder if it is all due to purely scientific interest. Those who are in earnest about elementary education will sympathise with the spirit of Sir Edmund Verney's discriminating article on "Rural Education," in which the uselessness of much that now goes on in the country schools is contrasted with wiser methods of waking the intelligence and developing the faculties of our peasantry.

*Cosmopolis*, despite some high names, is hardly up to the mark. Justin McCarthy, Francis de Pressensé and Theodor Barth come a little late with their Gladstone articles, though, to be sure, that is an inexhaustible theme. As usual, the French short story beats the English easily, if we may judge Mrs. W. K. Clifford's "A Woman Alone" from the first half. An account of "Ferdinand Freiligrath as a Translator," by his daughter, contains some interesting matter; and the number is strong in book and art criticism. Sir Charles Dilke re-tells the tale of "The Three Powers and Greece." He takes the same general view that THE INQUIRER defended last year; but we imagine that one of the disputants in that controversy, Mr. G. H. Perris, would object decidedly to being quoted by Sir Charles Dilke as holding that Russia alone has done and will do any good in the Eastern Mediterranean. Mr. Andrew Lang opens out a large field of speculation in the following sentences: "A remark of Mr. Sayce's appears highly valuable and most worthy of consideration. For, granting a Moses, who made Israel a nation, then mere popular evolution will not account for the development of the religion of Israel. That religion did not merely 'grow' under a multitude of obscure causes, but is 'stamped with individualism, and owes its existence to the genius or inspiration of an individual' just as Islam, Christianity, and Buddhism do."

## SHORT NOTICES.

THE REV. MONCUR SIME, of Holloway, and formerly of Dundee, has published a booklet, entitled *The Literary Life of Edinburgh*. As a popular introduction to a study that might be indefinitely extended, Mr. Sime's essay will be found serviceable. He just enters enough into a discussion of the subject to whet the taste for more. (Clarke and Co. Price 1s.)

*The Real Gladstone*, by J. Ewing Ritchie, is a book that need not be severely scanned had the title been less pretentious. The author, who has long earned a respectable position amongst the lighter penmen of religious journalism, ought to have known better than to pretend that a *pot-pourri* of scraps and quotations, however plenteous, such as have been floating about in abundance of late, could be anything like a presentation of "The Real Gladstone." It is pretty clear that the book was in preparation before the statesman's death, presumably some of it in type, for touches here and there indicate the view that he is yet amongst his contemporaries. The work, however, cannot fail to interest. We will say for the author, "Would it were worthier!" (Clarke and Co. Price 5s.)

*The Soul of Honour*, by Hesba Stretton.—We fear the popular novelist's fame will not be extended by this work. Skilful and tender as some of the descriptions are, the whole lacks convincing power. We take it as a cardinal mistake to make the heroine, who has the "Soul of Honour" referred to in the title, tell autobiographically the story of her own temptations and moral victory. If the plan has been followed by more famous writers they have left their heroines more modest about it, after all. The atmosphere of the story is religious and philanthropical—we doubt whether a practical benevolence would arrange to have a *cripples'* day-home upstairs if it could help it. (Isbister. Price 3s. 6d.)

*The King of the Jews, a Poem*, by George S. Hitchcock, is a work which will be favourably received by those to whom a lyrical version of the gospel story will be helpful. The author's conception of the spirit of the teaching of Jesus is admirably brought out by contrast with the moods and ideals of other persons introduced into the drama. A great deal of thought has evidently been expended in catching and fixing the typical feelings of men in that generation, and while the scholar will be best able to appreciate Mr. Hitchcock's subtler allusions, the general effect of the poem upon the unlearned must be in the direction of a simpler Christianity, delivered from the mythology of the New Testament, and brought face to face with the deepest practical questions of our own age. We cannot enter upon a detailed analysis of the work, and it would be unfair to fix upon its blemishes as characteristic of the whole. We may copy a criticism of the late Henry Morley's, and say that if a reader thinks he has got less out of the work than he expected, it will probably, if he is in earnest, have got a good deal out of himself. As an exercise of rhyming faculty the poem is very remarkable; at times there is the inevitable trace of ingenuity for necessity's sake, and occasionally the result is a little grotesque; but in general the lines run on with great fluency and smoothness, some of the lyrics being exceedingly pretty. We

can but admire the lofty aims of the writer, while we feel that his greater successes are likely to be on the lowlier levels of occasional song. (Hutchinson : Chatham. Price 2s. 6d.)

## THE CHILDREN'S COLUMN.

"He that despiseth small things shall fall by little and little."—(*Ecclesiasticus xix. i.*)

THAT is a text worth remembering, to make us think of the importance of little things. It is because the little things are in their right places that there can be great things in the world. And we have to take care that we keep the little things straight in our own lives, and begin at once to be faithful in little things, that we may grow up to a great faithfulness, and fill our true place in the world.

Think how everything there is is made up of little things. Pick a leaf off an oak, or beech or any other tree, and look at it. See how the stalk runs along and divides into fine branches, and these again into delicate little fibres, making a frame-work on which all the leaf is spread. Tear it across, and see how there are tiny shreds of green all joined together. And if you look at the little bits through a microscope, you will see even more how the one beautiful leaf is made up of more little things than you can possibly count, and all in their right places.

Remember how each single leaf is made up of those countless little things, and then look at the tree. Think of all the leaves on it. Look at the branches. And if you ever see a great tree that has been cut down and sawn across, look how all the solid wood itself is just in the same way made of myriads of tiny pieces, all grown together in the strong beautiful trunk from which the branches spread, and on the branches all the leaves. How many little things to make a tree! How many trees to make a forest! How many forests in the world! And all are there because the little things, millions and millions of them, are in their right places, growing there, doing their proper work through the wonderful power of God.

And you may think of other things in the same way. Stand by a river and watch how it is always flowing by. If you throw a stone in you see how it splashes up in little drops. It is all made of little drops, and they are always coming down from where the river comes from, and flowing into the sea. Do you know where the river comes from?

The city of Hamburg in Germany is on the River Elbe—a great broad river on which ships sail up from all parts of the world. But I was once on the high mountains, hundreds of miles from Hamburg, where there was a little stream, which they said was the River Elbe. We boys amused ourselves by walking along with one foot on each side of the stream, and one foot was in Germany, the other in Austria. Then they showed us where the stream began, and said, "That is the source of the River Elbe." And we laughed, and said, "Suppose we dam up this tiny stream and keep it from flowing down; what would they say at Hamburg?" That, of course, was nonsense; nobody would have seen any difference, for it takes thousands of those little streams to make the great river on which the ships sail up

from the sea; only the others have different names.

And in each of those little streams where does the water come from? The rain comes down on the hills, covering the whole land, and millions of drops soak through the ground, and run together in tiny channels and form pools of water and sometimes lakes. And the little streams grow bigger and flow together, and at last become rivers that are great roadways for the people who have boats and ships, and refresh the country they flow through, making it rich and beautiful with what grows on the banks. There is more to be told about this, how in the sea the tiny drops are always turning into vapour and sailing up into the air without our seeing it, until they become the clouds, which we do see, and the clouds come down again in rain, without which the world would dry up and die. Very likely you know about that, and feel how wonderful it is. It is just another lesson in the worth of little things.

And I should like you to think out for yourselves some other ways in which the little things make up this great and beautiful world. For instance, pick up a bit of broken brick, think what it is made up of, each little atom being in its right place, and then think of all the things you can that are done with bricks in the world!

Then remember once more that our lives are made up, too, of little things, and each one of you for yourselves take care to keep the little things in their right places. And some other day I shall hope to tell you more of how wonderfully God works in the world through the tiniest and humblest things.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Boys, 10s. ; the Misses Boys, £1 ; Miss Howse, 10s. ; B. X., £2 ; Wood Green Congregation per Mr. Sudbury, £1 7s. 6d. ; also a parcel of clothing from Miss Kitton.

A SERIES of "International Handbooks to the New Testament" is announced by Messrs. Putnam's Sons, under the editorship of Dr. Orello Cone. The whole work will consist of four parts, the Editor himself being responsible for one of them, and his coadjutors being President George L. Cary, of Meadville; Professor Henry P. Forbes, of St. Lawrence; and Principal James Drummond, of Manchester College, Oxford. Dr. Drummond's section includes Romans, 1 and 2 Corinthians, Philippians, Galatians, and 1 and 2 Thessalonians. In Dr. Cone's section, which deals with the remaining epistles excepting the Johannine, there is a sketch of the history of the Canon of the New Testament. The prospectus says:—

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## THE MESSAGE AND THE MAN.

At the moment when new recruits for the ministry are leaving college to enter (as soon as may be) the active work for which their studies have been preparing them, it is appropriate to consider the two chief factors in the problem of successful ministerial work. Undoubtedly we must set in the first place the ideas and principles—the message—which the preacher sets forth. He is a minister of the Gospel; whatever form that word of God assumes for him he is its servant, a steward of its mysteries. It is not his message, but Another's. Unless the sense of the divine imperative is strongly felt he is foredoomed to ineffectual years, compared with which the honest drudgery of the workshop were Paradise. Next to the imperativeness of the charge upon his soul to speak the truth of God as it is revealed to him must be placed the clear conception of the truth itself. If anyone would say that this clear conception should come first, he might show good cause for his contention; and yet facts are stronger than arguments. In actual experience men do not infrequently feel the fire burning within them before they can determine exactly what is best to say with their tongue. The youth (we hope) went to college already aflame with holy zeal; he leaves it with a disciplined faculty, a keener vision, a more adequate utterance. Not only so; all through the ministerial course, if it is worth anything, the development of the Gospel goes on within him. The primary simplicities undoubtedly re-

main, the common chords of the religious life are unaltered, but the music varies infinitely as these are translated from mode to mode, from key to key. Ideas of dependence upon God, of duty, of insight into the divine Will and contemplation of the divine Agency, continue to be the atmosphere of his inner life. He lives to flash the light into other minds, and yet he himself all the while needs fresh illumination. As he meets with other minds and becomes acquainted with other aspects of the world's history and problems, that realm of ideas in which he dwells becomes more extensive and significant, his Gospel is richer year by year, his preaching fuller of the power of the Spirit which men yearn to feel.

But, side by side with this unfolding of the treasures of truth to the preacher's own mind so that he has more to reveal to others, there is, and must be, in every successful ministry an element which it is difficult to describe without the risk of harm, so prone is self-attention to exceed due limits, and yet an element impossible to be missed as we recall the great biographies. It is the personal element, the spiritual *timbre* of the instrument—a thing dependent on natural endowment in great part, and yet not wholly beyond the influence of the man's own endeavours, certainly not outside the scope of his legitimate aspirations. We know that it has been said that the worth of religious teaching is independent of the voice that teaches, and if such a statement were limited to a certain portion of what is included under the term "religious teaching" we could at once admit its truth. So far as the bare statement of facts is concerned which form the matter for thought, it might be just as easy, though not as pleasant, for us to learn them through a dry and formal presentation of them as by a more interesting method. We have in mind certain teachings which came to us through channels the least likely to stir our feelings—teachings which nevertheless have been valuable in many ways, and not least useful in the field of religious thought. But there is another aspect of teaching, far different from the communication of reported facts or the analysis of logical formulæ. It is that in which living knowledge is imparted, higher degrees of consciousness, the emotion of the teacher warming in the breast of the learner, the convictions that are spiritually potent springing to birth in one mind under the generative touch of another. It is here that a profound importance attaches to the personality of the minister. If his character and temperament are such that, while he in faultless logic and with unimpeachable accuracy analyses the history and mystery of the Gospel, his hearers are left coldly critical, or at best but languidly receptive, that man is a failure—in the pulpit at any rate. He might, possibly, write to some good

purpose; though in time even the mechanism of print would fail to disguise his personal feebleness. If, on the other hand, he brings to the aid of his spoken word all the unspoken force of a soul felt to be aglow with noble passion, if his known qualities draw men's hearts towards him before he speaks, and already they are athirst for his message for the love and longing they have towards himself, that is the man who will truly succeed in his ministry.

When we speak of "success" here, we mean more, if not entirely other, than the attraction of large numbers. The size of a man's audience may depend on twenty disturbing accidents beyond his control. While every earnest preacher will strive to reach the widest circle possible, he may for the health of his soul remember that the true test is not quantitative, but qualitative. The test works both ways, and may administer a salutary check to the spirit of self-satisfaction that creeps into the heart of him who speaks week by week to a crowd. The question is not how many, but how much the sermon touches. It is in this sense that we would with all our heart pray for the success of these our younger brethren who, not from our Colleges alone, but from all sorts of theological schools, are going out at this time to their great work. We must be pardoned if we think that, in the case of those who leave many of the training-schools connected with different churches, there needs a great deal in the way of clearing the ideas and correcting long ingrained errors and prejudices. To some of our nearer young friends it will be given, we hope, to aid effectively in this further education of the Christian ministers of this country, by wise and convincing speech and literature. But we close by recurring to the thought that we have all ("even the youngest of us," as the Master of Trinity said) much to learn; and by assuring those who are ardent in the service of our free Gospel that they are more likely to help others into its liberty the more truly they understand the force of the conceptions and affections which tie men to the older traditions. The new theology will be a more real force as it takes honest and not unsympathetic account of the old; Unitarianism does not know its own worth till it understands the worth of Trinitarianism. The more we understand a sister language the better we know our own. So let our message grow. And meanwhile let us remember that of all things that tend to enrich the personality of a man and to render him a power for good in the midst of his brethren, there is none more serviceable than a spirit of sympathy with all the humanities of man, with man's fancies and mirth, as well as with his sorrows and pains, with his poetry as well as with his sober prose, with all his round of endeavour on the earthly plane as well as on the heavenly.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

## THE CONFERENCE COMMITTEE.

SIR,—Mr. Carslake Thompson regrets that at the recent Conference the Committee's resolution was not adequately discussed. Your own lament, which I share, was that the Amendment was not more fully explained. Many entered the room, and left it again with an entirely wrong impression as to its aim. In some quarters it appears to have been suspected from the first as a warily disguised attack upon an Association not in question, or as an insidious attempt to throw over the Conference by setting up an opposition camp in its place. This prejudgment was unjust. Had time been allowed Mr. Wood for the fuller explanation he desired, and for those to speak who promised him support, the vote, I venture to think, would have shown a different result. For a proposition more fitted to be carefully weighed and candidly considered could hardly have been made. It contained no element of opposition, and was designed against none. It sought to avoid the difficulties which have wrecked previous schemes, to preserve the points already gained in previous discussions, and to emphasise that corporate sense of a holy cause with great aims and duties, and that common need of a better missionary method, which are everywhere admitted and desired. It was a constructive attempt to unite our scattered forces in the best interest of all the churches; to unify and simplify our machinery—not to add to it, or complicate it; to dignify our disjointed work with symmetry and efficiency.

If the Amendment had been carried, and the Provincial Associations consulted, as suggested, would they have returned a majority of favourable replies? To speculate may seem useless, to prophesy is unwise. But this is no new question in our churches, and we have past experience to guide us. Eight years ago they were asked their opinion concerning a far more complicated scheme, and the results were announced at Nottingham. It is well worth while to recall the official pronouncements on that occasion. The Chairman of the Committee (Mr. F. Nettlefold) thus summarised the replies:—"The need of closer organisation among our churches is deeply felt. Congregation deplore the present state of isolation in our churches, and many of them express the greatest willingness to give way in any reasonable manner on any question of detail, so long as some scheme of union is agreed upon; in fact, the tone of all the churches is earnest and unanimous in favour of organisation. So strongly, indeed, was that feeling expressed that the Committee regarded it as a mandate that closer union there must be."

Has the desire for closer union diminished or increased during the intervening time since that mandate was given? Signs are not wanting that it has grown, and is growing.

Will the Resolution which ultimately carried the Essex Hall meeting do any-

thing to promote and to meet this aim, or will the Committee only aim at occasionally "organising expressions of opinion?" Their opportunity is supreme, and under the clause "Suggesting Plans" there would appear to be room for some constructive scheme. There are two lines of action which it would seem possible and advisable to be taken:—

1. To place the Committee and constitution of the Conference on a revised basis really and solely representative of the churches. It was the knowledge that it was not such which forced so many of us to vote against the Resolution.

2. To take up again the Nottingham scheme from the stage at which it was laid down. The kernel of it was contained in the Amendment. It seems to have been forgotten, or to at least have gone without mention, that the Nottingham scheme was passed virtually, though not entirely, and that some of its proposals have been acted upon. It led to the formation of the Provincial Assembly for London, the widening of the Western Union, the representative reconstruction of the Manchester District Association, and to other action in the desired direction. It also recommended the constitution of a General Assembly, which differed alone in name from the National Assembly of the Amendment. Why have we stopped short at that point, or, rather, why should we not now go on from the foundation already laid, and so secure by further stages a comprehensive representative organisation? The next step is so plain. Our people are more ready for it than we imagine. The Provincial Assemblies are only waiting to put on their fully representative importance, as they find their place in the realised ideal which includes them all. The poorer churches in country districts, doing faithful, dogged work in isolation and with difficulty, are waiting for the fellowship and help of a National Assembly. Mr. Thompson's fears of an illiberal and excluding Church are surely groundless. There may be two tendencies, but we are one people. Will the Conference Committee help us to realise our unity?

FRANK K. FREESTON.  
Essex Manse, June 29.

## THE NEEDS OF OUR SUNDAY-SCHOOLS.

SIR,—In reference to the letter under the above heading, which appeared in your last issue, may I suggest that an excellent way of drawing out the finer faculties of our children and training them to "express their spiritual needs" might be to teach them some of the finest of the shorter pieces of our great poets, such as Tennyson's "Crossing the Bar"; Wordsworth's great ode, or the opening paragraph of Shelley's "Alastor." I may say that I had great satisfaction in teaching the first of these to my small class of girls of from twelve to fourteen this last session, and I believe they enjoyed it. At all events, it gave their tongues something to do and kept their attention alive. The plan I adopted was to say a line, and then ask them to repeat it in chorus, questioning them as to the meaning, and explaining as I went on. But very little explanation was necessary; they really took it in wonderfully. Of course, I am writing in ignorance of the methods usually followed in our Sunday-schools;

but there may be some teachers, at least, to whom this suggestion will be a novelty, and who may be pleased to adopt it.

A recent publication ("The Christian Pastor," by Dr. Washington Gladden), in a chapter on "The Sunday-school," supplies some useful hints. It says, among other things, "the kind of trash which the children in many Sunday-schools are condemned to sing can have no wholesome effect upon their minds or their hearts. The effusive silliness of the verses is often repulsive to the mind of an intelligent child, and the manner in which words which represent great thoughts, and which should always be reverently uttered, are caught up, and tossed into the air, and pitched about in the shuttle-cock and battledore movement of these fantastic Sunday-school hymns, is enough to make fools laugh and the judicious grieve." Let it be hoped that there are none of our Sunday-schools to which this remark would apply.

ROBERT B. DRUMMOND,  
Edinburgh, July 3.

## MR. ST. CLAIR'S "CREATION RECORDS."

SIR,—Professor Carpenter is deservedly held in high regard for his scholarship, but his reputation should not allow him to "damn with faint praise" a book which he confessedly does not understand. The subject which I have treated is of considerable importance to all who care about human origins and destiny. If the Book of Genesis is not a literal account of actual events, we must seek a knowledge of the true genesis elsewhere. The bare statement of the question shows that we have to do with prehistoric times; and it is a contradiction in terms to ask the investigator to "trace the historic genesis of particular myths." As well demand an historic record of the manufacture of the flint implements found in river drifts and caves. In my long inquiry I have pursued the inductive method: reading many writings I classified statements and allusions, and then sought the one fact to which they must all refer. Ultimately all the groups of statements and allusions became intelligible, and each group fitted squarely or dove-tailed into the next. This would be most astonishing if I were not on the right track. The proof of my theory is that it explains the facts; and no other kind of proof was offered, for many years, of the Darwinian theory, or the undulatory theory of light. My theory is based on facts of astronomy, and the evidence is elaborated in chapter after chapter. It is not accurate to say that on p. 28 I suddenly enlarge the scope of my conclusions: I very early state the nature of my argument, and then I go on to apply it. I have found the mythology to be rooted in the multifarious facts of astronomy and calendar changes, and I cannot help it. To aid the reader I have supplied a chapter containing all the astronomy necessary for the understanding of the rest of the book. Astronomy is necessary for the understanding of the theory. When a critic confesses that the astronomical grounds of the theory lie beyond his knowledge, it is hardly fair of him to fall back on his own preconceived idea that "comparative mythology has many roots and no single key can explain everything." Besides, my book is not a

book of comparative mythology, and I have not pretended that the key is any more simple or single than the multiform facts of astronomical change, and human efforts to keep in harmony with it.

GEORGE ST. CLAIR.

THE BRITISH AND FOREIGN  
UNITARIAN ASSOCIATION.

SIR.—In taking up my duties as Treasurer of the British and Foreign Unitarian Association, may I ask you to be good enough to allow me, through the medium of your paper, to express the hope that the members and friends of the Association will accord to me the same cordial support which they gave to my predecessors.

I regret to notice a falling off in the amount of the annual subscriptions, mainly due to the death of old subscribers whose places have not been filled. I feel very strongly that if the work of the Association is to flourish, more support is needed from the sons and daughters of the men and women who bore the brunt of the battle in days gone by. The Association has done a good work in the past, and is full of energy for increased work in the future, and I confidently appeal to your readers for their generous support, and especially do I ask those of my own generation to come forward and fill the places of their forerunners.

Oswald NETTLEFOLD, Treasurer.  
Essex Hall, Essex-street, W.C.

July 6.

COUNTRY AIR FOR WEAK AND  
AILING CHILDREN.

SIR.—May I venture to ask through your columns whether there are any ladies living in the country within thirty miles of London who would be willing to find cottage homes where our children may be sent for a fortnight at 5s. a week, and who would undertake to meet the children at the station. We have been unfortunately disappointed of several homes this year, and fear that some children will be deprived of their holiday unless lady volunteers will come forward to aid us in this way. The month of August is the time when places are most needed.

Any one who would be kind enough to help should communicate at once with the Secretary, Miss F. Coombe, 5, Loris-road, Brook-green, London, W.

A. LAWRENCE, Hon. Treasurer.

OUR duties hang in such a chain, one from the other, and all from heaven, that he who fulfills the highest is likely to fulfil the rest; while he who neglects the highest, whereby alone the others are upheld, will probably let the rest draggle in the mire.—*Guesses at Truth.*

EPPS'S COCOAINE.—Cocoa-Nib Extract (Tea-like).—The choicest roasted nibs (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—“Cocaine,” a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—“James Epps and Co., Ltd., Homoeopathic Chemists, London.”

JOHN SMITH—I.

If the name of John Smith (this particular John Smith) is known to more than a few readers of this generation, it is probably due to the attention which was drawn to him by Mr. Matthew Arnold in one of his “Last Essays on Church and Religion.” The essay is entitled “A Psychological Parallel,” and is an appendix to preceding studies on St. Paul. It is addressed to those, on the one hand, who regard St. Paul’s teaching with regard to the resurrection as so much explicit testimony to the physical rising and subsequent appearances of Jesus; and, on the other hand, to those who, because they disbelieve the miraculous occurrences in which Paul undoubtedly believed, regard him as a “credulous enthusiast,” or at least consider that all that side of his teaching which is based upon, or closely connected with, his belief in the bodily resurrection of Jesus, may be prudently neglected. Naturally the man who does not accept the dilemma is set upon by both parties. “If this witness is not a ‘witness of truth,’ in honesty give him up altogether.” “If this man does not know the difference between fact and delusion, what permanent value can be attached to his teaching?” Against such *arguments of despair* Mr. Arnold contends that for a man to believe in preternatural incidents, of a kind admitted by the common belief of his time, proves nothing against his general truthfulness and sagacity. It is not the unique preternatural incident of the bodily rising of Jesus that is the centre of gravity of St. Paul’s teaching. He seizes the spiritual fact of which this is the symbol—the rising from the death of sin to the life of righteousness, which may be a reality in the religious experience of all. “If one died in the name of all, then all died, and he died in the name of all, that they who live should no more live unto themselves, but unto him who died and rose again in their name” (2 Cor. v. 14, 15). Others, like St. Paul, sharing the beliefs of their time and of the circles in which they moved, may give us at once “current error and also fruitful and profound new truth, the error’s future corrective.” Mr. Arnold introduces a most appropriate illustration in the case of John Smith, Fellow of Queen’s College, Cambridge, from 1641 till his death in 1652, at the early age of thirty-four. On Lady Day every year, a Fellow of Queen’s was required to preach at Huntingdon a sermon “against Witchcraft, Diabolical Contracts, &c.”; and in some year between the above-mentioned dates, John Smith performed the duty, and his sermon is to be read in the “Select Discourses” published after his death. It bears a long title: “A Christian’s Conflicts and Conquests; or, a Discourse concerning the Devil’s Active Enmity and Continual Hostility against Man—The Warfare of a Christian Life—The Certainty of Success and Victory in this Spiritual Warfare—The Evil and Horridness of Magical Arts and Rites, Diabolical Contracts, &c.” The text is: “Resist the devil, and he will flee from you.” The preacher has no intention of explaining away his text. He tells us at the outset that “By the devil we are to understand that apostate spirit which fell from God, and is always designing to hale down others from God also.” And at the end he

gives the expected annual warning as to the horridness of magical arts, and testifies against the use of any arts, rites, or ceremonies, of which we can give no “rational or divine account.” “The devil, no question, is present at all his own rites and ceremonies, though men discern him not. . . . Among these rites we may reckon insignificant (*i.e.* meaningless) forms of words, with their several modes and manners of pronunciation, astrological arts, and whatsoever else pretends to any strange effects, which we cannot with good reason either ascribe to God or nature.” But what of the Christian’s conflict, with which the whole substance of the sermon is concerned? The tempting allusion to warfare “with spiritual wickedness in high places” produces such comments as these:—“Wheresoever there are any in a disposition to sin against God, wheresoever there are any capable of a temptation or diabolical impression, here and there are they. . . . As there is a good spirit conversant in the world, inviting and alluring men to virtue and goodness, so there is an evil spirit perpetually tempting and enticing men to sin and vice.” As the preacher proceeds, the sense of the *inwardness* of the moral conflict grows upon him, and we read:—“Indeed, the devil is not only the name of one particular thing, but a nature: he is not so much one particular being, designed to torment wicked men in the world to come, as a hellish and diabolical nature seated in the minds of men. . . . As the kingdom of heaven is, not so much without men as within, as our Saviour tells us; so the tyranny of the devil and hell is not so much in some external things as in the qualities and dispositions of men’s minds. . . . Where we find uncleanness, intemperance, covetousness, or any such impure or uncleanly behaviour, we may say: ‘Here Satan’s throne is.’” And as we approach the secret of the Christian’s victory, the externality of diabolical agency fades away. “Could we, or would we, resist sin and Satan, they could not hurt us. Everything is weak and impotent according to the distance it stands from God, who is the only fountain of life and power. . . . Sin consists not properly in any native power and strength which it hath within itself, but in an impotency and privation of all true being and perfection; and, therefore, wheresoever anything of God appears, it will destroy it. . . . Let us endeavour to get our minds enlightened with Divine truth—clear and practical truth; let us earnestly endeavour after a true participation of the Divine nature; and then shall we find hell and death flee away before us. Let us not impute the fruits of our own sluggishness to the power of the evil spirit without, or to God’s neglecting of us: say not, ‘Who shall stand against these mighty giants?’ No; arm thyself with the mind of Christ—a fixed resolution to serve the will and pleasure of the Almighty; and then fear not what sin and hell can do against thee. Open thy windows, thou sluggard, and let in the beams of Divine light that are there waiting upon thee, till thou wake out of thy slothfulness: then shalt thou find the shadows of the night dispelled and scattered, and the warm beams of light and love enfolding thee, which the higher they arise above the horizon of thy soul, the more fully they will display their native strength and

beauty upon thee, transforming thee more and more from darkness to light, from the similitude of Satan into a participation of the Divine image." And then, as if to leave no shadow of objectivity in that devil whom he postulated at the outset, he presently continues:—"It was the fond error of the Manichees that there was some solid *principium mali*, which, having an eternal existence of its own, had also a mighty and uncontrollable power from within itself, whereby it could forcibly enter and penetrate into the souls of men; and, seating itself there, by some hidden influences, irresistibly incline and enforce them to evil: which error I wish were as well confuted by the lives and practices of men, as it hath been by the writings both of fathers and philosophers. But it is too apparent that men maintain that lie by a compliance with the diabolical powers; we ourselves uphold that kingdom of darkness, which else would tumble down and slide into that nothing from whence it came. All truth and goodness are of an eternal nature; they are one and unchangeable, subsisting upon the strength of Omnipotency; but all sin and vice is our own creature; we only give life to them which, indeed, are our death, and would soon wither and fade away, did we subtract our concurrence from them."

Our extracts have carried us beyond the precise limits of Mr. Arnold's argument, of which we may here take our leave; noting, however, how entirely, if unconsciously, the religious insight of the preacher has carried him beyond the literal treatment of his subject, and led him into profound and abiding statements of spiritual fact, which remain valid to-day, though the belief in demoniacal obsession, "diabolical contracts," &c., has become obsolete. The sermon from which we have been quoting (the tenth and last of the "Select Discourses" of John Smith) is perhaps the best of all introductions to his writings. Addressed to a country congregation, it is more familiar (as Dr. Worthington, the first Editor, says of it) than those which were preached in the chapel of his college, and does not so much "smell of the lamp." These others are apt to repel a casual reader through their apparent parade of Greek and Hebrew, their quotations from philosophers and Rabbis. But all alike, in different degrees, abound in beauty of thought and expression, and in evidences of deeply religious wisdom and keenness of spiritual vision, all allied to the profound conviction, common to the whole of that little knot of Cambridge divines among whom Smith is numbered, of the natural truth of Christianity.

J. EDWIN ODGERS.

(To be continued.)

*Month by Month* is the title of a magazine begun in May by the Rev. E. H. Lambley, M.A., who has just entered on the pastorate of the Melbourne Unitarian Church. He accepts the name "Unitarian" as generally indicative of our movement; if "it is admittedly a little unfortunate" it is "in no way misleading," he says, "because the liberality and the general undogmatic character of Unitarianism is a matter of common knowledge." We learn from this first issue that there is a prospect of the foundation of a new Unitarian movement at Perth, Western Australia.

## PROVINCIAL LETTER.

### WALES.

BEFORE giving the reports of the churches, most of which have been supplied by the secretaries, a few preliminary remarks may be desirable:—

Our quarterly meetings continue to attract crowds, sometimes large enough to fill our chapels twice over. Preparation for our musical festivals brings our young people together weekly for many months, and our various church choirs annually for united public praise. Our Sunday-schools, which, by the way, are attended both by the adults and the children of the congregation, lack text-books. Our native tongue, which we love so much, and a knowledge of which we sometimes think would benefit our English neighbours so much more than the smattering some of them have of those over the water, does not enable us unfortunately to use the text-books supplied at Essex Hall; and our lack of funds, and the very limited circulation possible to us, make it hopeless to expect many in our own tongue. Hence the weakness of backbone in our Sunday-schools. The Rev. Wm. James, J.P., of Llandyssul, to whom we owe so much, has now a text-book in hand on the gospel of St. Mark which will doubtless prove of great service in the near future. An instalment has already appeared.

Our ministers are no longer able, as heretofore, to look to the scholastic profession as a means of subsistence, that field of usefulness being now otherwise occupied, so that the *modus vivendi* has become a serious consideration. Those of our churches that can give their pastors a living stipend will doubtless in the long run be benefited by the change, as their pastors will be able to devote themselves more whole-heartedly, and it is to be hoped more successfully, to the prosecution of those duties which naturally pertain to their sacred vocation.

The Ministers' Union, especially in Cardiganshire, has initiated many useful movements, and helped to stimulate and maintain fresh life among our churches.

Here follow abstracts of the reports:—

*Aberdare, O.M.H.* (R. J. Jones, Pastor).—The church here, like many others, has had the misfortune from time to time to lose some of its best members through removal to other districts. In many instances our loss has proved a great gain elsewhere. Through all we are holding our own fairly well and manifesting a certain amount of activity. Our morning attendance inclines somewhat to falling off, but that of the evening is keeping up. *Highland Place* (Jenkin Thomas).—The Sunday-school and various other institutions connected with the church are in a fairly healthy state. As regards numbers our position is stronger at present than it has been at any other time since the reopening. (*Cwmbach*).—Since the Rev. J. Fisher Jones left for Cheltenham this church has depended on supplies, and, so far, has not fared badly. There are a few zealous Unitarian families who are greatly attached to the place, and have always been ready to make great sacrifices on its behalf. The chapel is centrally situated, and is a neat and comfortable building, *simplex munditiis*. There is a minister's house and a good-sized vestry, both of which

are now let. The great want is a young, energetic pastor.

*Altplea, Capel-y-Bryn, and Sychbant* (John Davies).—Altplea was first built in 1740 by the Rev. Jenkin Jones, Llwynrhydowen; rebuilt 1837; restored, and schoolroom and chapel-house (almost a necessary adjunct in the country) added by the present minister in 1892. This church has continued much the same in point of numbers during the 34 years that Mr. Davies has served it; but it has improved greatly in activity and liberality. Capel-y-Bryn was gathered together and formed into a church by Mr. Davies, though there had been preaching in the district for many years. In 1881 an acre of land was purchased and the present commodious chapel and chapel-house were built. This church is one of the most flourishing we have in Wales. Sychbant is a branch of Capel-y-Bryn. A Sunday-school has been held here for twelve or fifteen years, and for more than two years a religious service on alternate Sunday evenings, when the room is always full.

*Caeronen and Lampeter* (R. Cribin Jones). The former is one of the oldest in the Principality, dating back to 1672. The present building was erected in 1846; a chapel-house and a schoolroom have been recently added. Services are held regularly as well as singing and Sunday-schools. The church is not now what it has been. Once it drew its members from a distance of nearly three miles; but few people to-day will walk that distance if they can avoid it. For many years a Sunday-school had been held at a small village known as the Ram, and later an evening service. Gradually the accommodation became totally inadequate, and in 1876 the new chapel at Lampeter was opened. This has been a most successful venture. Situated beneath the shadow of the Episcopal College of St. David's, the little flock has manifested a praiseworthy vigour and energy and so far nobly held its own. The pastor has also done good work in the town and neighbourhood as a Good Templar.

*Capelgroe* (Enoch E. Jenkins).—Mr. Jenkins has only recently settled with the church wherein he was brought up, and is a prophet not without honour in his own country.

*Cardiff*.—Owing to the resignation of the Rev. George St. Clair, this church is dependent on supplies, but is holding its own. The last annual report shows signs of a great deal of good work done. There are connected with the church the Social Union, the Ladies' Sewing Circle, &c.

*Cefncoed* (J. Hathren Davies).—Report is highly satisfactory, considering the size of the village. The members are most active, and the Sunday-school is such as to promise well for the future of the church.

*Cilfau* (Lewis Williams) is an old church which has passed through all the changes from hyper-Calvinism to modern Unitarianism; and in recent years it has encountered many trials and also enjoyed the good offices of kind friends. A few years ago one of the members, a Mr. D. Jonathan, purchased the chapel ground and reduced the rent to a mere nominal sum. Encouraged by this act of generosity, the then pastor (W. Rees) raised funds to build a chapel house. Before its completion Mr. Rees died. In the hour of need the Rev. E. Ceredig Jones, M.A., of Bradford, an original

member of the church, came to the rescue, and not only helped to complete Mr. Rees's undertaking, but also to raise funds wherewith to purchase land for a graveyard, a Sunday schoolroom, a garden and a stable; and all this has been conveyed under a free trust to trustees free of charge. During the present summer the old chapel is to be taken down and a new one built. Most of the requisite funds for this are already in hand. The church is therefore full of hope. *Rhydgywin* is under the same pastoral care as *Ciliciau*, and is showing signs of increased vitality. The average attendance has much improved. Though a country congregation, almost every Sunday brings new faces.

*Clydach Vale and Pentre* (minister-elect, David Rees), our new churches in the Rhondda Valley, were gathered together by Dr. Griffiths, and afterwards ministered to by the Rev. D. Ivor Davies. Since he left in 1896 they have depended on supplies. The minister-elect, who is a convert from the Congregationalists, will probably enter on his duties as soon as the present unfortunate struggle in the South Wales coal-field comes to an end. Mr. Rees is a man of mature years, and preaches both in English and Welsh. Great things are expected of him.

*Crivin* (David Evans).—Mr. Evans is one of the few schoolmasters left among our ministers. His people, young and old, have a great admiration of his sterling qualities, and are greatly attached to him.

*Dowlais* (J. Ewart Jenkins).—Congregation is small, but there is a large population around, and we are looking forward under the present pastorate to a better state of affairs in the near future.

*Gellionen and Trebanos* (T. J. Jenkins).—Gellionen is situated on the top of a lofty mountain, far away from the population on either side, and is now in every way inconvenient. The building is one of our largest, and there is an extensive graveyard; these will help to maintain the present state of affairs for some years to come. Morning services are held regularly, and the attendance has continued much the same during the past ten or twelve years—larger in summer than in winter. Trebanos is a branch, and the outcome of necessity. For some thirty years a Sunday-school and an evening service had been held in a schoolroom, until at last it had become quite inadequate and very inconvenient. A new chapel was erected in a commanding position and opened in 1894. The church has made strenuous efforts to clear the debt thus incurred, but it still remains at £500—a heavy burden for a working-class congregation. They feel they have a grand future before them. In addition to the usual services they have half-yearly meetings with offertories towards liquidating the debt, a Sunday-school, a young men's class, a Bible class, a prayer meeting, a Band of Hope, a choir and band practice. The minister has one Sunday off out of every four, when the services are conducted by the members themselves. It is interesting to learn that there is no falling off in the attendance on the "off" Sunday.

*Llandysul and Pantdefaid* (T. Arthur Thomas).—From the report we learn that a large schoolroom was built at Pantdefaid last year, and during the present year the chapel is to be rebuilt on an en-

larged scale at an estimated cost of £900, towards which about £420 have been subscribed by the congregation alone.

*Llwlyn and Bwlch*, in full *Llwlynrhodwen* and *Bwlchfadfa*, both in *Llandysul*, have been pastorless for some time, but they are prosecuting their various church activities with commendable zeal and energy. In the Unitarian sense these have always been flourishing churches, still it is to be hoped they will soon secure a pastor, or they must inevitably suffer.

*Merthyr Tydfil* (D. John Williams) has lately lost some of its most influential members through death or removal; still the cause is upheld with much energy by the younger members. There is a movement on foot to alter and re-seat the chapel, and to provide much needed class and schoolrooms. The envelope system has been recently adopted with very satisfactory results.

*Nottage* (W. John Phillips), though small, is in a state of healthful vigour. During the absence of the minister on duty on alternate Sundays, several of the members have proved themselves capable of rendering acceptable services. Mrs. Phillips conducted one of the services for a long time.

*Panteg* was originally a Calvinistic-Baptist congregation, and became Unitarian early in the century. The Rev. Jenkin Williams was the last minister, and still gives what help he can. The chapel is an old one (1762), and the roof is coming down, and calls for immediate attention. The estimated cost of re-roofing is £40. Any contributions will be gratefully received, and the aged ex-pastor is exceedingly anxious to see this necessary bit of work done ere he departs hence.

*Pontypridd* (Wm. Griffiths) is one of Dr. Griffiths's new ventures, and to this of late he has devoted most of his time. It has been uphill work for him, but the cause is growing under his hands and giving every promise of ultimate success.

*Rhydypark* is another of our churches without a pastor. Services are held, but the people are scattered and many live far away.

*Swansea* (T. Robinson).—Besides the ordinary Sunday services there have been lectures, which were interesting and attracted considerable attention. The Sunday-school, though small, leaves little to be desired in the matter of interest and the good conduct of its members. The Band of Hope flourishes and is in two sections—one for boys and one for girls.

*Wick* (D. Evans) was rescued some three years ago from what appeared to be a rapid consumption by the Rev. W. J. Phillips of *Nottage*, who, with the help of Mr. David Evans, a layman from *Aberdare*, supplied the pulpit until quite recently and succeeded in giving the church a fresh lease of life. Mr. Phillips has now relinquished his connection and Mr. Evans has just settled as pastor in charge over a congregation multiplied fourfold.

In conclusion, we may add that Unitarianism in Wales, notwithstanding certain signs of weakness and decay, is not going to die just yet. There may not be such activity as we should like in all districts, nor such strenuous efforts made by our people to extend our outposts as there might be; still Unitarianism is an element with which the future will have to count. The rising tide, even in creed-bound Wales, flows in our direction.

R. J. JONES.

## PRESBYTERIAN COLLEGE, CARMARTHEN.

THE annual distribution of prizes to the successful candidates at examinations held in connection with the above institution took place in the College Hall on Thursday, June 30, in the presence of a large and distinguished gathering. The chair was occupied by the Rev. T. L. Marshall, the venerable and esteemed secretary of the Presbyterian Board in London, who was present as a deputation along with the Rev. S. Fletcher Williams and the Rev. G. D. Hicks, M.A., Ph.D.

The CHAIRMAN referred to the sad loss that they recently sustained through the death of their old friend, Mr. W. C. Ciennell, B.A., the treasurer, who had attended the examinations for three successive years, and taken the deepest interest in the work of the College. There has also been considerable anxiety on account of the illness of all the professors and many of the students through the prevailing epidemic of influenza, which involved the closing of the College for a short period in the early part of this year. In the portion of the examination which had fallen to his share he was struck with the marked improvement of the papers on Church history in all three classes, and also with the evident interest of the juniors in the new subject of hygiene, which was one of great importance to those who might have to exercise their future ministry in towns and country districts under very unfavourable sanitary conditions.

He made humorous reference to one of the examination papers, in which a most unfavourable sketch was given of the sanitary condition of Carmarthen, and in which a hope was expressed that an earthquake would swallow it up, so that a new town and a new College might be built on the breezy heights of Bryn Myrddin. (Great laughter.) He (the chairman) said he saw in a number of *Notes and Queries* not long ago the following, signed by J. H. Matthews, Town Hall, Cardiff:—"There is an old tree at the western end of Carmarthen, of which popular tradition says that when the tree disappears the town will be destroyed or ended. It is said that a Catholic priest was hanged on that tree in or about 1679. I saw the tree in the summer of 1891, and it was then in the last stage of decay." He (the chairman) was so deeply affected by the impending fate of Carmarthen that soon after his arrival he made a pilgrimage to the tree, and found it even as Mr. Matthews had stated, only more so. He turned away in much sadness, when he noticed a thriving young sapling just beside it springing from the same soil, and probably from the same roots, and putting forth fresh and vigorous branches and foliage. He saw in this delightful promise of new and fresh life for the old town and their ancient College, both adapting themselves to the new and altered conditions of modern life and progress. (Applause.)

The Chairman proceeded in a more serious vein to say that in addressing a mixed audience of this kind he had always felt impressed with their essential unity amidst manifold differences. Many of the controversies of the day were purely verbal and would soon disappear among thoughtful men if they only defined their terms. He admitted, of course, that in some of the great controversies of the age there were widely diverse

principles at the root of them, but for his own part he was deeply impressed by a sermon he recently read of South, the wittiest and most vigorous of the older divines, on "The Terrible Imposture and Force of Words." There was immense significance in that very title, and he hoped they would take it to heart and remember that the Divine gift of speech was to be used with a sacred sense of responsibility in theology and in all human relations. He (Mr. Marshall) made a pathetic reference to his 45 years' connection with the College and to his approaching retirement from the Presbyterian Board owing to his removal from London, and took a touching farewell of his old and new friends on his last official visit. He concluded with the quotation, "Y gwir yn erbyn y byd" (Truth against the world), a very old British saying, and a very noble one, which Tennyson had engraved on encaustic tiles on the pavement of the entrance hall of his house.

The Rev. S. FLETCHER WILLIAMS spoke on the attitude of Nonconformists to the sacerdotal movement of the age. He maintained that the Christianity of the New Testament was anti-hierarchical. He admitted the singular attraction of the idea of authority in spiritual things, but contended that guidance was found not in Pope, bishops, or priests, but in the whole system of things by which they were surrounded. The doctrine of human priestly authority inevitably weakened and ultimately destroyed that which was Divine. It was the duty of every patriotic statesman and of every free people to guard against encroachments from this quarter, and to treat the clergy solely as members of the body politic, as servants of One whose kingdom had suffered far less from the attacks of so-called infidels than from the tricks and devices, the pretensions and arrogances of the priesthood.

Dr. HICKS and Mr. TALFOURD ELY having spoken,

Principal EVANS, M.A., of the Carmarthen College, said the staff were grateful to Mr. Williams for the interest he had taken in the details of the College work, particularly in the College examination papers, full and fair as they had always been. He would carry away with him to India from Carmarthen the regret and gratitude which students always felt towards their sympathetic, generous, and stimulating examiner. To Mr. Marshall, whom they all deeply revered and esteemed, he was not prepared to say farewell. It was hoped he would go amongst them from time to time on his retirement at Sidmouth. (Hear, hear, and applause.)

Professor D. E. JONES, M.A. (of the College), chairman of the Carmarthenshire County Council, echoed the principal's sentiments.

Professor PH. MOORE spoke in felicitous terms of his connection and severance with the College.

Principal EVANS, who proceeded to distribute the prizes and certificates, intimated that the examinations, which were partly written and partly oral, had been conducted at intervals during the past month by the following gentlemen:—Professor D. Tyssil Evans, M.A., B.Sc., of Cardiff, Biblical studies; Mr. Talfourd Ely, M.A., of London, Latin and Greek; Rev. G. D. Hicks, M.A., Ph.D., logic, psychology, ethics; Rev. S. Fletcher Williams, English literature, comparative

religion, homiletics; Rev. T. L. Marshall, hygiene, ecclesiastical history—the three latter forming the deputation from the Presbyterian Board, of which Mr. Marshall is secretary.

The meeting was also addressed by the Rev. Dr. THOMAS (Chairman of the Congregational Union of Wales).

The usual votes of thanks having been accorded, the proceedings, which were throughout of a very interesting character, were followed by a well-attended conversation in the library.

On Tuesday evening the Rev. J. MORGAN GIBBON (London) delivered a stirring and eloquent address to the students in the new lecture-hall of the College, the Rev. T. L. Marshall presiding. Mr. Gibbon, who is an alumnus of the College, met with a very cordial reception, and, in replying to the vote of thanks, said he was glad that Carmarthen College had not been merged in some general scheme of amalgamation. It had a distinctive history and aim, and he hoped that it would long continue to carry on the excellent work that it had been doing for several generations.

#### UNITARIAN HOME MISSIONARY COLLEGE.

THE annual public examination in connection with the above-mentioned College was held last Wednesday in the Memorial Hall, Manchester. The Visitors were the Revs. Philemon Moore, B.A., and J. E. Odgers, M.A.; and about the usual number of old students and friends were present as in previous years. At intervals able sermons were preached by Messrs. Davison, Nazarian, and Bass.

At the afternoon meeting Principal GORDON presided, and the Rev. J. E. ODGERS delivered the Visitor's address. He said he sometimes heard the old dissenters in our line of development spoken of as having wasted their lives in their detailed studies and investigations for establishing their position in theological thought. There was more purpose and value in Arianism and Socinianism than the average modern Unitarian recognised. They came to the rescue of the Protestant belief in the sufficiency of Scripture, demanding a sufficient explanation in the Bible of any doctrine put forth as Christian. The Arian did not believe that what was not plain in Scripture must still be got out of Scripture somehow or other, and he was consequently regarded as putting reason as a judge of the Word. The great influence of Socinianism was infinitely more moral than rational, leading to the declaration in Channing, for instance, that the salvation God requires is a moral one. In the old days the unlearned and humble man thought he was brought very near to the truths of philosophy and religion by being brought into close contact with one who was well versed in them; but to-day there are those who throw contempt upon a "learned" ministry, saying they want ministers who are in the trend of things. It might never be theirs to know the obloquy and hardship which came to many of their predecessors as championing the cause of civil and religious liberty. In a sense the world was their parish, and yet they must beware of multifarious activities. They would not pursue their studies as if they held briefs for a particular school of thought or Church. In all the Churches the demand for scholarship in the ministry was growing; and it was imperative for them to keep abreast of the newer thought which was enriching the world now as always.

Principal GORDON announced that Mr. Rossington had graduated B.A. in the honours school; Mr. Schroeder B.A. in the First Class; and Mr. Evans had passed his preliminary, all at the Victoria University. The Tate Scholarship has been awarded to Mr. Vaughan. The Sharpe Prize has been awarded to Messrs. Nazarian and Davison; and the Greek Prize to Mr. Davison. Unfortunately, Mr. Bass has been seriously ill during the last term, and could not take his examinations. He now leaves College, and was presented with the usual certificate. He has accepted an invitation to the ministry at Chesham, and will enter upon his duties in the autumn.

#### VALEDICTORY SERVICE.

In the evening the Valedictory Service was held in Cross-street Chapel, and was conducted by the Rev. L. P. JACKS, M.A. His address was of a most impressive character. He said that ministers, ministers' friends, and those who have been the confidants of ministers, alone knew the griefs and joys awaiting him who to-day was leaving the life of study for the active work of the ministry. It is not until after years of active work that a minister realises fully his incompetency. No one is fit for that work, in the completest sense, and unless he regarded himself as a humble instrument of a higher power, then he would know what it is to fail. Self-dependence is no gospel for a minister to live by nor to preach. Look forward to the happy hour when you will recognise that the cause of your being a minister is not your own doing, but that God bids you to do the work. I am more and more convinced, said Mr. Jacks, that the conditions of the ministry are essentially unintelligible to them who have not tried them. I have never met a layman who knew more than a fragment of the minister's work. Few appreciate the enormous difficulty of combining its various elements. The adequate preparation for the minister must be found in daily prayer and self-effacement. Academic training is necessary, but it represents only a small part of a minister's education. The most valuable teaching is that which comes from direct contact with our fellow-men. Constant intercourse such as any minister may have, will convince him that human life is far more perplexing and wonderful than what he conceived it to be when looked at through the medium of printed books. His heart must learn to pity and forgive; only this way can he understand the heart of man and enter reverently into the heart of God. There is no group of churches in Christendom where it is so fatal as in ours for a young minister to play the genius, or for an old one to play the tyrant. Another danger is lest the minister himself should make concessions to indifference in his people, and become party to it. He may become worldly-minded in his thoughts, careless in his tone, and vulgar in his conversation. We must not be afraid to treat ourselves with a certain austerity. There is a law that men who do not strive after higher levels inevitably fall to lower ones. There is no other calling in life

which gives a man a greater opportunity to kill himself with overwork, or to live a shamefully idle life. It depends upon how he accepts his moral obligations. They should dread idleness more than overwork, and remember that their special function was to bring men to recognise that infinite Power who is interested in the affairs of men, and to teach them the message of goodwill which He, as Father, has for all His human children.

## NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

**Ballycarry.**—At the close of Divine service on Sunday last a unanimous invitation was given by the Ballycarry congregation to the Rev. W. G. Marsden (late of Highgate) to become their minister, in succession to the Rev. Moore Getty, who resigned his charge in February, after having served his congregation for a period of forty-three years.

**Belfast: Mountpottinger.**—At the annual meeting recently held under the presidency of Mr. James Barry, Mr. James Davidson (hon. secretary) and Mr. Henry Napier (hon. treasurer) reported that both numerical and financial progress were being made in the church. Mr. Hanna, the Sunday-school secretary, announced that the school was in a healthy and flourishing state, while Mr. Young, senior, was delighted with the labours of the choir. Everyone rejoiced at the success of the recent bazaar. Mr. Davidson announced that Messrs. Young and Mackenzie, architects, had completed the plans for an enlargement of the church, and that the work should proceed without delay. A suggestion was made that new day-schools as well as Sunday-schools should be erected for the accommodation of the scholars. After some discussion it was determined to carry it out if possible. All the officers were re-elected, while Mr. H. Lamont Orr was added to the Committee. Votes of thanks to the officers, as well as to Mr. Davies, the pastor, were carried with acclamation. On Sunday, June 26, the annual floral service was held in the church. The Rev. W. J. Davies conducted the service, which was splendidly attended. The collection for the annual children's excursion was in every way satisfactory.

**Bolton (Induction Service).**—Bank-street was on Sunday morning the scene of an interesting service, the occasion being the induction of the Rev. Neander Anderton, B.A., into the ministry, and as assistant pastor to the Rev. C. J. Street, M.A., LL.B. Mr. Anderton is a son of the missionary at Mill-street Domestic Mission, Liverpool, and began his studies at University College, in that city. He took his B.A. degree at University College, and afterwards proceeded to Manchester College, Oxford, where he had a three years' theological course. He has since held a Hibbert Scholarship at Jena University, Germany. At the commencement of the services the Rev. C. J. Street occupied the pulpit, and the hymn commencing "What purpose burns within our hearts" was sung. Mr. Street then offered the introductory prayer, and read appropriate lessons, the chant "How lovely are Thy dwellings" following. Professor J. E. Carpenter, M.A., then offered the dedicatory prayer. After the anthem "How lovely are the messengers" had been given by the choir, Professor Carpenter gave a most impressive charge to the young minister, basing his observations on the words of Jesus, "I am come that they might have life, and that they might have it more abundantly," which he characterised as the ideal for a Christian minister in study and in work. Having once entered into life in God a minister would know that therein consisted that which in the long run would triumph over selfishness and sin, and which would give comfort in suffering. A minister to preach the Gospel must have the Gospel. If he went forth to persuade men to live as became sons of God, he must know in his own heart what was meant. He must have a theology which had no finality. There was a danger in supposing that religious emotion could dispense with theology. An enthusiasm which could not rest upon experience must decline and die. Life in God could not dispense with intellectual forms, neither could it render its best service without moral forms. In the ministerial calling, as in many others, the race was not always to the swift nor the battle to the strong. Success did not always alight where it was expected, and

the fairest harvest was often won not by the most gifted and most brilliant, but by the one who was most in earnest and who took the most pains. After referring to the necessity for the cultivation of promptitude, punctuality, method, and despatch, he reminded the young minister that life only could quicken and nourish life. In the hour of high purpose it might seem incredible to him that he should falter. Yet it was well to be prepared even for the unexpected, and he would urge him to renew from time to time the energy of his self-dedication by communication with the lives of those whose spiritual fires had burned clear and strong. Moreover life needed fit expression. The minister of God must give utterance to the sympathy within him, and he would discover that to have helped one soul in the time of desolation, to have administered to the comfort of one heart breaking with grief, and to have strengthened one faltering purpose, was to have made it worth while to live. The organist (Mr. Flitcroft) having played an organ voluntary, the Rev. H. M. Livens, of Unity Church, gave Mr. Anderton a most hearty welcome to Bolton from his fellow-ministers in the town and district. Bolton was a stimulating town, and Bolton people were a stimulating people, and he would have in Mr. Street a most devoted colleague. The congregation sang the hymn commencing "Servant of God, we welcome thee," and Mr. Anderton returned thanks to Professor Carpenter and Mr. Livens, and expressed trust that with God's help and the help of the congregation he might be found worthy to take his place with those who were already working in the town. They were, he added, continuing the great traditions of that chapel which had testified for religion and liberty through so many years in the town, and it was to him a truly blessed privilege to take his stand by their side in the splendid work which was being done there. He trusted that the spirit of devotion and reverence which had characterised their service and had ever hallowed that place would bless their future and prosper their labours together in the service of religion, of truth, and of love.—The annual Sunday-school sermons were preached June 19 by the Rev. Joseph Wood. Mr. Ackroyd, of Manchester, gave the address in the afternoon. The day's collections realised £90 6s. 6d.

**Brighton.**—The annual flower service was held on Sunday, June 26, when special hymns were sung by the school children. The flowers and plants were afterwards sent to the workhouse, infirmary, and the sanatorium. On the following Wednesday the Sunday-school treat took place at the Chinese Gardens, Hurst, the party numbering seventy-nine children and twenty-seven adults, and a very enjoyable day was spent by all.

**Burnley.**—On Sunday, July 3, the annual floral festival was held. Sermons were preached morning and evening by the Rev. Thomas Leyland, of Colne. In the afternoon a musical service was rendered by the choir. The church was tastefully decorated, and the services were much appreciated.

**Cardiff.**—The Sunday-school anniversary and flower festival was held on Sunday, June 26. Appropriate sermons were preached by the Rev. Walter H. Burgess, B.A., of Heaton Moor. The church was prettily decorated with flowers and plants. The children attended in good numbers, and sang some of their bright and cheerful hymns; altogether the services were very successful. On Wednesday, June 29, the annual out-door treat was held, the place selected being Whitmore Bay, Barry Island. There was a larger attendance than usual, 125 persons being present.

**Carmarthen.**—The following is a copy of the address presented to Professor Philemon Moore, B.A., on his departure from the Presbyterian College, by the present students:—"Rev. Sir.—It is with very deep regret that we have heard of your resignation of the post of Professor, which you have so ably filled during the last ten years. We have always been deeply impressed by your honesty of purpose, your zeal for imparting knowledge, your constant loyalty to your duty, and, above all, by your persevering efforts to qualify us to become good and faithful ministers of the Gospel. We therefore, beg your acceptance of this address, as a slight token of our esteem for you and our hearty appreciation of your work and character.—Signed on behalf of the students, T. Gwyn Jones (senior student), Evan Evans, secretary. June 30, 1898."

**Ditchling.**—Anniversary day was duly celebrated on Sunday last, when two very eloquent and inspiring sermons were preached by the Rev. S. Fletcher Williams, of Hackney. Luncheon and tea were provided at the Temperance Hotel, and it being a glorious day friends gathered from nearly all points of the compass, much cheering the hearts of the regular frequenters of the old chapel, and being themselves refreshed with this annual acquaintance with old scenes and familiar faces,

**Dublin.**—A sermon preached by the Rev. G. Hamilton Vance, B.D., at St. Stephen's-green Church has been published by request and presented to the Irish Unitarian Christian Society for free distribution. The title of the discourse is "The Call to Perfection."

**Edinburgh.**—The Literary Association had their annual picnic to Raith Grounds, Kirkcaldy, on the 25th ult. On arrival there they were met by a number of the Kirkcaldy congregation, and the united parties spent a very happy time in the lovely "policies," the weather being all that could be desired. Great regret was expressed at the unavoidable absence of the Rev. A. Ernest Parry on the occasion.

**Elland.**—On Sunday last the Sunday-school anniversary services were held. Mrs. G. H. Smith, ex-Mayoress of Halifax, preached in the afternoon, and our old friend, Mr. John Pickles, of Bradford, preached in the evening, and both discourses were highly appreciated. The congregations at both services were large, and the collections and subscriptions amounted to £3 10s. for the day. It is hoped that this sum will be further augmented. Special hymns and anthem were sung, and were effectively rendered.

**Liscard Unitarian Church.**—On Saturday, July 2, forty-six members and friends visited Gayton for their first ramble this season. Thirty-three went by train and thirteen on cycles. A fine day, country in the pink of condition, and a good tea combined to make a very enjoyable outing. These rambles were inaugurated by the Rev. V. D. Davis, our late minister, and have proved a pleasant and successful means of creating a closer friendship amongst the members.

**London Sunday School Society.**—The annual aggregate service was held at Essex Hall on Sunday afternoon, most of the London schools being represented by contingents of teachers and scholars. Among those present were the Revs. Dr. Dawes Hicks, W. Wooding, and W. G. Tarrant, this year's President of the Society. The hall was very well filled, and the children, despite a somewhat disorganising "wait" at the commencement, owing to the late arrival of a contingent, settled down to a very orderly and attentive mood. The preacher of the day was the Rev. J. J. Wright, who was accompanied to the platform by the President, Miss M. Pritchard, and Mr. F. W. Turner (vice-presidents), and Mr. Ion Pritchard, hon. treasurer. Under the skilful leadership of Mr. Wright the service was very hearty and devout, and his admirably interesting and impressive sermon from the text "Listen!" will not be easily forgotten by any who heard it. The hymns were taken from this year's issue of "Hymns and Choral Songs." The choir from Highgate, who won the banner at the recent competition, led the singing, and rendered an anthem from Mozart.

**North Cheshire Unitarian Sunday School Union.**—The annual picnic was held at Gee Cross on Saturday last. Favoured with fine weather, about 280 teachers and friends sat down to tea. A ramble over Werneth Low and through some of the most interesting scenery of the district towards Romiley was afterwards conducted by Mr. W. Wooley, who also led the singing at various points by the way. At Romiley many took train homewards, while others walked on to Woodley and thence back to Gee Cross. Before separating a hearty vote of thanks to the Gee Cross friends for their hospitality, and to Mr. Wooley, was moved by Mr. E. B. Broadrick, seconded by Rev. W. C. Hall, M.A., and supported by Mr. A. Slater (hon. sec.). Mr. Woolley and Rev. H. E. Dowson, B.A., replied, and Mr. Dowson took the opportunity of welcoming the Rev. A. C. Fox, B.A., as a member of the Union on his settlement at Glossop. Mr. Fox suitably replied. The picnic was by general consent the most successful of recent years.

**Paisley.**—The Sunday-school and congregational excursion took place on Saturday, June 25, the destination being Inverkip, a lovely watering-place on the Firth of Clyde. The weather was magnificent, enabling the company to enjoy the grandeur of the scenery to the fullest possible extent. Almost all the members and adherents of the congregation were present, as well as the Rev. A. C. Henderson, minister of the church, the Rev. E. T. Russell, of Glasgow, and other friends.

**Ramsgate and Margate.**—Services are to be resumed at Margate to-morrow morning (July 10). The preacher will be the Rev. Dr. Greaves, who will conduct the evening service at Ramsgate. In future there is to be evening service only at Ramsgate. The Rev. W. R. Shanks will take the services at both places on the three remaining Sundays in July.

**Todmorden.**—On the 3rd inst. the Sunday-school anniversary sermons were preached in the morning and evening by the Rev. Robert Spears, of

London, and in the afternoon by the Rev. A. W. Fox, M.A. The choir gave special music, and the children sang a hymn at each service. The church was well filled on each occasion, the collections realising about £45. On Saturday the local Sunday School Union, which includes almost all the Nonconformist schools in the town, went for a ramble up Gorpley Clough. About 150 followed the leadership of the Rev. A. W. Fox, who gave a brief address on the flowers collected in the Clough-foot Congregational Chapel. At the evening meeting an address was given by Mr. J. Holden (Free Methodist). When the president, the Rev. J. Wilson (Congregationalist), left the chair his place was taken by the Rev. A. W. Fox.

**Walthamstow.**—Flower services were held here on Sunday week, when the building was prettily decorated with a variety of plants and flowers provided by members and friends of the congregation. Mr. P. C. Galloway conducted the morning service, and Mr. C. A. Ginever the afternoon and evening services. The two latter were exceptionally well-attended, the building being almost full. On the last two Sundays we have held open-air services at the close of the evening service, hoping by this means to extend our cause in the town.

#### PUBLICATIONS RECEIVED.

[To PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

*In a Conning Tower.* By H. O. Arnold Forster. 6d. (Cassell and Co.)

*Short Studies on Vital Subjects.* By P. W. de Quetteville. (Elliot Stock.)

*Monist, Journal of Ethics, Bookman, Expositor, Mind.*

The Christian Register suggests that the Rev. Robert Collyer should be asked to conduct special services in the States, on his return, similar to those of the Rev. Stopford Brooke in this country.

To CORRESPONDENTS.—Letters, &c. received from W. A. L.; G. G.; E. C.; W. E. A.; H. G.; C. T. E.; W. J. E.; J. S. P.; H. S. S.; W. R.; M. C.

**BRAMHO SOMAJ MUNDIR RESTORATION FUND.**—The Rev. James Harwood (105, Palace-road, London, S.W.) acknowledges, with many thanks, the following further subscriptions to this fund:—Miss E. A. Manning, £5; Misses Lambert, £1; A Friend of India, £1; Mr. R. R. Meade-King, 10s.; Mrs. Meade-King, 10s.; Miss Meade-King, 5s.; Miss Bulley, 5s.

#### OUR CALENDAR.

SUNDAY, JULY 10.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

Croydon, Free Christian Church, Wellesley-rd, West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS. Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Mr. A. B. MIDLANE.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. WORSLEY AUSTIN, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. ROBERT SPEARS.

Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Incarnation," Evening, "The House of Life."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M.; 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Mr. A. J. CLARKE.

Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M., Mr. E. C. SAPHIN.

#### PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M., Rev. THOMAS PIPE, and 6.30 P.M., Mr. W. J. B. TRANTER.

BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterlooo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORGAN WHITEMAN.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. D. DAVIS.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN, "The Impregnable Rock of Unitarianism."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. C. A. GREAVES, D.C.L.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENO PRIOR.

RAMSGATE, Assembly Rooms, High street, 6.30 P.M., Rev. C. A. GREAVES, D.C.L.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. GEORGE EVANS, M.A., of Gorton.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. GEORGE ST. CLAIR.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**SOUTH-PLACE ETHICAL SOCIETY,** SOUTH-PLACE, FINSBURY.—July 10th, at 11.15, Dr. STANTON COIT, "Reason versus Rome as a Haven of Rest."

**ETHICAL RELIGION SOCIETY,** STEINWAY HALL, PORTMAN-SQUARE, W.—July 10th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Education of the Human Race."

#### BIRTHS.

WEATHERALL.—On July 2nd, at 20, Pierremont-crescent, Darlington, the wife of J. H. Weatherall, of a son.

#### DEATHS.

AGATE.—On the 3rd inst., at the residence of her nephew, the Rev. Dendy Agate, Altrincham, Ann Agate, of Dorking, in her 83rd year. The interment took place at Hale Chapel, Altrincham, on July 6th.

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